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Old English Homilies.

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Old English Families

and

Homiletic Treatises

(Sawles Warde, and þe Wohunge of Ure Lauerd:
Ureisuns of Ure Louerd and of Ure Lefdi, &c.)

of the

Twelfth and Thirteenth Centuries

EDITED FROM MSS. IN THE BRITISH MUSEUM, LAMBETH,
AND BODLEIAN LIBRARIES;

WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY

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PREFACE.

THE present volume does not consist of a continuous series of Homilies, as was originally intended, but is merely a bundle of fragments and smaller treatises arranged in the order in which the editor was fortunate enough to meet with them. He, therefore, does not think it necessary to offer any apology to the reader for presenting them in their apparently unconnected form, since all the pieces are of great philological value, and many of them are not wanting in literary merit. The contents of the Lambeth MS. 487 occupy the first and most important place in this series, and form no inconsiderable part of the whole work. They are, however, only a portion of a much larger and probably complete collection of Homilies compiled, as we shall presently see, from various sources of an earlier date than the MS. that contains them.¹

The Homilies are immediately followed in the MS. by a portion of an old English poem² known as "A Moral Ode" (pp. 158-183), copies of which are by no means uncommon in our ancient MSS. It was first printed by Hickes in his "Thesaurus," vol. i. p. 222, from one of the Digby MSS., and Mr. Furnivall afterwards edited an excellent version of it in his "Early English Poems" (Philo-

¹ See p. xi.

² The handwriting of this poem is of the same date as the Homilies (before A.D. 1200).

logical Society's Transactions, 1858) from the Egerton MS. 613, which I found very serviceable in completing the Lambeth text and correcting, in the translation, the scribal blunders that it contains.¹

The "Moral Ode" is an excellent sermon in verse, remarkably free from mediæval superstitions. In its admonitions and warnings it administers sharp reproof to greedy niggards and oppressors of the poor, and gives wholesome advice to "rich men and poor." It exhorts all men to grow in love as well as in years, to think of the future (pp. 159, 160), and to lay up treasure in heaven by performing deeds of mercy here on earth. All men may purchase heaven—the poor man with his penny and the rich man with his pound (p. 163). At the Day of Doom every man will be his own accuser, for there is no greater witness than a man's own heart. We should repent while we have health and strength, for it is too late to cry for mercy when Death is at the door. Nor will it avail us to loathe evil deeds when we have no longer the will or power to do them. Mercy is offered alike to all who sincerely repent (p. 167), but all wrongdoers who will not amend their evil ways shall go into hell's abyss for ever; Christ will never again break the gates of hell to unloose their bonds (p. 170). Hell is a horrible place of torment, where the uncharitable suffer the extremes of hunger and thirst (p. 173); where vow-breakers, traitors, thieves, drunkards, unjust judges, unfaithful stewards, and adulterers are tortured in turn by fire and frost (pp. 173–175); and where slanderers, envious, and proud men are torn and fretted by adders, snakes, and ferrets. There shall they see Satan and "Belzebub the old" (p. 177). The sum of human duty consists in "two loves"—love to God and to man (p. 179). We must forsake the broad way (that is, our own will) which leads to hell, and choose the narrow

¹ In the Appendix the reader will find that portion of the "Moral Ode" from the Egerton MS. not included in our text. I am inclined to think that all the existing copies of this Ode are taken from an older (Saxon-English) version, which may perhaps turn up hereafter.

and green way (along the high cliffs) which leads to heaven, where there are no earthly luxuries, but where the sight of God alone constitutes the eternal life, bliss, and rest of His saints (p. 181). There they shall learn and know more of God's might and mercy than they did while on earth; as in a book they shall see all that they were here ignorant of. No one is able to describe the greatness of heavenly bliss, but may God grant that we may come to that bliss when our souls are released from these mortal bonds (p. 183).

Next follows the little devotional piece (pp. 182-189) entitled "On Ureisun of ure Louerde," which is unfortunately imperfect. It is written in a smaller and later hand than the Homilies, and was probably added to fill up the spare folios of the manuscript. Had this "Orison" been complete, our "Old English Homilies" would, in all probability, have terminated at this point, and the reader would have been deprived of the interesting and valuable treatises that now follow it.

On looking, however, over Cotton MS. Nero A xiv., a somewhat later but unmutilated copy of the "Orison" was found, under the title of "On Wel Swuðe God Ureisun of God Almihti" (pp. 200-203); together with "On God Ureisun of Ure Lefdi" (pp. 190-199), "On Lofsong of Ure Lefdi"¹ (pp. 204-207), "On Lofsong of Ure Louerde" (pp. 208-216), and "þe Lesse Crede" (pp. 216, 217), all of which are now for the first time printed. These bear a striking resemblance in their philological peculiarities to the "Ancren Riwe" (which was edited from this MS. for the Camden Society by the Rev. R. Morton, B.D., in 1853), and are excellent specimens of the Hail Maries, Psalms, and Orisons alluded to in that work (p. 44), of which shorter examples occur in the first part, treating of Divine Service (pp. 38-42).

The "Ureisun of Ure Lefdi" (pp. 190-199) is a rhyming poem of about 170 lines. Towards the end the *singer* expresses a hope that

¹ An imperfect copy of this piece is in Royal MS. 17 A. 27, entitled "þe Oreisun of Sainte Marie." As the fragment is not a long one it is printed in the Appendix.

her friends will be all the better for having heard her *English lay* (p. 199), which seems originally to have been composed (? in Latin) by some monk (p. 199, l. 169), who, perhaps, was the *John* alluded to in Royal MS. 17 A 27, and at p. 267 of the present work.¹ The "lay" is really deserving of its name, and contains evident proof that the writer or translator was a skilful master of his native tongue. In describing the joys which the Virgin Mary has prepared for her friends, the poet says that the golden bowl shall be mixed for them from which shall be poured out eternal life and angelic pleasures (p. 193).

The pieces just mentioned are followed in the text by three Homilies and a fragment of a fourth (pp. 216-245), from Cotton MS. Vespasian A 22, which have been added on account of the additional illustrations they afford of the grammatical peculiarities in the Homilies from the Lambeth MS.

"De Initio Creature" (pp. 216-231) is transliterated and slightly abridged from Ælfric's homily entitled "Sermo de Initio Creaturæ, ad Populum, quando volueris."² The first twelve lines of preface to the homily in our text are not Ælfric's, but have been added by the compiler, and form a short but excellent introduction to what follows.

"An Bispel" (pp. 230-241), as I have called the next sermon, and "Induite vos armaturam Dei" (pp. 240-243), which is a discourse on Ephesians vi. 11, are not found, so far as we know, in Ælfric's edited or unedited works, nor are they at all in his style, though by no means inferior to anything that he has written. A very favourable instance occurs in the "Bispel," p. 233, where, after describing God as our *father*, whose earth produces for us corn and cattle, whose sun gives us light and life, whose water produces drink and fishes, and whose fire serves manifold purposes, the homilist asks, "May we, think ye, call him at all our *mother*? Yea, we may. What doth the mother to her child? First she

¹ See description of "Soules Warde," p. ix.

² See Ælfric's Homilies, vol. i. Pt. I. p. 8, edited by Thorpe for the Ælfric Society.

cheers and gladdens it by the light, and afterwards puts her arm under it, or covers his head that he may enjoy a quiet sleep. This does the Lord of you all. He rejoices us with the daylight, and sends us to sleep by means of the dark night." But the night is created for another reason—to fix some limits to the insatiable greed of those who are never weary in heaping up worldly wealth.

The homily commencing "*Erant appropinquantes*" (pp. 242–245) is a mere fragment, containing only the text of a discourse, which, if complete, would probably be found to be identical with Ælfric's sermon rubricated *Dominica iiiii. post Pentecosten*.¹

"Soules Warde" (pp. 244–267), the next on our list, is from the Bodleian MS. 34, and has been ascribed to the author of the "Ancren Riwe," "Hali Meidenhad,"² and the smaller treatises (pp. 182–217) already noticed.³ Copies of "Sawles Warde" are found in the Royal MS. 17 A 27 and the Cotton MS. Titus D 18, but without any title. The Bodleian version is certainly the oldest, though slightly imperfect, and is here for the first time printed, the missing portions being supplied from the Royal MS. 17 A 27. A fourteenth-century version of this interesting discourse may be seen in the Early English Text Society's edition of the "Ayenbite of Inwyt" (pp. 263–269).

The last, but by no means the least important or interesting, of our homiletic treatises is "þe Wohunge of Ure Lauerd" (pp. 268–287), from the Cotton MS. Titus D 18, which also contains versions of the "Ancren Riwe," "Sawles Warde," and "Hali Meidenhad."⁴ From internal evidence I am convinced that "The

¹ See Thorpe's edition of Ælfric's Homilies, vol. i. Pt. IV. p. 338.

² See "Hali Meidenhad," ed. Cockayne, E. E. T. S. 1866.

³ For the accuracy of the text I have relied upon the fidelity of the transcript and collations furnished me by Mr. G. Parker, Rose Hill, Oxford. The marginal readings are from Royal MS. 17 A 27; and in the notes will be found some collations from Cotton MS. Titus D 18.

⁴ A better copy of this homily than that printed for the E. E. T. S., as shewn by the marginal readings in the Society's edition, is contained in the Bodleian MS. 34.

Wooring," in its *original* form, was by the same author as the "Ancren Riwle," &c.; but as now presented to us by the scribe of the Titus MS., it abounds in dialectical peculiarities,¹ which are altogether foreign to the compositions, already alluded to, in Bodleian MS. 34, Royal MS. 17 A 27, and Nero A xiv.

"The Wooing of our Lord" is evidently a lengthy, but by no means uninteresting, paraphrase of a portion of the Seventh Part of the "Ancren Riwle" treating of Love (pp. 397-401), in which the wooing of Christ is distinctly mentioned. The Spouse is either Holy Church or the pure soul, which Christ is said to woo in the following terms:—"If it (love) is to be given, where couldst thou bestow it better than upon me? Am I not the *fairest* thing? Am I not the *richest* king? Am I not of the *noblest* birth? Am I not the *wisest* of men? Am I not the most *courteous* of men? Am I not the most *liberal* of men? Am I not of all things the *sweetest* and most *gentle*? Thus thou mayest find in me all the reasons for which love ought to be given." (Ancren Riwle, pp. 398, 399.) In our treatise Christ is wooed in almost the same terms:—"Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love towards another." (p. 268.) "Thou then with thy *beauty*, thou with thy *riches*, thou with thy *liberality*, thou with *wit* and *wisdom*, thou with thy *might* and *strength*, thou with *nobleness* of birth and graciousness (or courteousness), thou with *meekness*, *mildness*, and *great gentleness*, thou with *kinship*, thou with all the things that one may purchase love with, hast bought my love." (p. 274.)

Having thus briefly enumerated the several items of the present volume, I must now return to the Homilies from the Lambeth MS. Though now for the first time printed, they have not been altogether unknown to students of our early literature. Hickes has very minutely and accurately described them, and Sir F. Madden, in his valuable preface to "Lazamon's Brut" (p. v.), has

¹ A summary of these peculiarities is given in the Grammatical Introduction.

sufficiently recognised their philological importance; but it has never, I believe, been previously pointed out that these Homilies are a compilation from older documents of the eleventh century.

This view was suggested by the evident proofs of transliteration which occur in many of the Homilies, the very blunders of the scribe leading me in the first instance to suspect what I afterwards found to be the fact.

These errors of transcription are of two kinds. The first involves the assumption that the scribe in copying from MSS. in the Saxon character mistook the stroke of the letter *p* (*r*) for a part of an *m* or *n*. Thus we find *bem* for *beþn* (p. 11); *iemedē* for *ieþneðe* (p. 93); *denað* for *deþnað* (p. 101). The second blunder is just the reverse of this, for the copyist has read *p* for *n* or *m*, so that we can have no difficulty in understanding such errors as *þurȝ* (or *þurȝ*) for *þnȝ*; and *siriāt* (or *ȝriāt*) for *smāt* (or *ȝmāt*), which occurs no less than three times on the same page. But the proof of this theory was furnished by Homilies IX. and X., which are beyond a doubt *transliterations* (with here and there traces of translation or the substitution of a word more familiar to the scribe than that in the original copy) of two of Ælfrie's Homilies bearing the same titles.¹

As instances of what I have called *translation* are by no means difficult to point out with the originals before us, the reader may not be displeased by having the following examples selected for him from the tenth homily:—*rixað* (rule, reign) for *omwinnað*; *unmete* (excessive) for *ormete*; *more* (root) for *wyrtruma*; *fikenunge* (deceit) for *licetunge* (p. 103); *miltan* (virtues) for *magna*; *ouercumen* for *ouerswiðan*; *to his bord ne sitte* for *ne gereordige*; *wisdom* for *ȝesceade* (discretion); *sterke* (harsh) for *reþan*; *hihȝen* (hasten) for *eȝstan* (p. 105); *slauðe* (sloth) for *asolcennysse*; *herynge* (praise) for *hlisan*;

¹ For the original of IX. see Thorpe's edition of Ælfrie, vol. i. Pt. I., and for that of X. see Appendix to the present volume. I am indebted for the A. S. text to the kindness of the Rev. W. M. Snell, who copied and collated it from a MS. in Corpus Christi College, Cambridge. Unfortunately my texts and translations were in print before I saw the earlier versions, and I have not therefore derived as much help from them as I might otherwise have done.

trewscipe (religion) for *earwfestmýsse* (p. 107); *þe þe* for *se þe*; *biho-vige* (behave) for *gedafenige*; *efre* (ever) for *symble*; *þeoƿ* (thief) for *sceaða* (p. 109); *buten clenesse* for *unsyðful* (unchaste) (p. 111); *wohƿe* (wrong) for *riccetere* (violence); *heordom* for *forliger*; *unriht-wise* for *arlease*; *unlazeliche* for *uneawfæstlice* (p. 115); *unrihtwisra dedan* for *pwyrlicra dæda*; *unel* for *sceððig* (p. 117).

Of the remaining Homilies I have not been successful in finding the original texts from which they were copied.¹

In the Sermon for the Fifth Sunday in Lent (pp. 121, 122) the compiler has very ingeniously inserted a long passage from Ælfric's homily for Palm Sunday. (See Notes at the end of the present volume, pp. 317, 318.)

But what strikes one very clearly is that the first six Homilies (pp. 1-71) are by one and the same author. This, I think, is evident from the use of the curious word *witicrist* (or *witecrist*), "By Christ!" or "So help me Christ!" and the frequent employment of the phrases "dear men," "good men," "dear brethren and sisters," which do not occur in the later discourses. These six Homilies have really but one theme, and that is *shrift*, which, as explained by the author, is to renounce the devil, to repent of sin, and to determine to lead a better life for the future. These points are by no means unskilfully handled, and the author, whoever he may have been, stands before us in these discourses as a plain but earnest and outspoken instructor of the "lewd." His familiar mode of address and homely illustrations, as well as his frequent appeal to his flock as "dear men," "good men," &c., must have done much to secure him attentive listeners to the end of the sermon. The preacher is thoroughly practical in the lessons which he draws from the life and teaching of Christ. Thus in the sermon for Palm Sunday he reminds his hearers that though Jesus might have ridden upon a rich steed, a palfrey, or a mule, he did not even ride on the big ass, but upon the little foal, setting them an example of

¹ The Trinity Coll. MS. contains Homilies XIII. (De Sancto Laurentio), XV., XVI. and XVII. (De Sancto Jacobo).

humility which the more prosperous among them would do well to imitate, by not allowing themselves to be puffed up with their riches, by being thankful to God, and by relieving the necessities of the destitute (p. 5). He bids his hearers observe how much more strictly the Jews keep their Saturday, wherever they may be, than do Christians their Sunday (p. 8). The severity of the Old Law is mitigated by the New Dispensation, so that there is now no more need to atone for sin by penalties, for Christ is satisfied with shrifts, fasting, church-going, and other good works. It is no good, however, to offer prayers or sing masses for the soul of the proud and unrepentant sinner, for "how should other men's good deeds profit him who in this life never took thought of any good thing? Who is he that may water the horse that refuses to drink?" (p. 8.) The sinner is declared to be utterly lost in the abyss of hell if he thinks of delaying repentance and of continuing in his sins until he is older or becomes sick (p. 23). He who promises God and his confessor to forsake his misdeeds and is shriven thereof, but still continues to commit the same sins, is no better than the hound that "now vomits and afterwards eats it," and becomes thereby much fouler than he previously was (p. 24). Some go to shrift in order to be like other people, or because they would not like to be turned away from the Lord's table on Easter Sunday; but they had far better stop away, for, under these circumstances, there is more harm in going than in abstaining. Though they receive the housel, or sacrament, it will not benefit them in the least, for so soon as the priest shall put the hallowed bread between their lips an angel will come and take it away with him towards heaven's kingdom, and instead thereof there will remain a live coal that will utterly consume them (p. 26). He who has wrongfully taken possession of another man's property, must not fancy that confession and fasting, unaccompanied by restitution, will avail him anything. Numbers will joyfully go to confession and cry *peccavi*, and will willingly listen to the penance that is enjoined; but let the priest bid them give back their unrighteous gains, and

they are no longer patient hearers, but will answer in "fox-like," glozing words, "We have nought thereof, we have spent it all." "This will not do," says the priest, "you must take of your own goods and make restitution." The covetous sinner may perhaps reply that he does not know where to find those whom he has wronged, that they are either dead or have left the neighbourhood, so that he cannot find them. The priest will still exhort him to make amends, and bid him go to the district where the theft was committed and expend a sum equivalent to the value of the goods taken, in almsgiving or in the repairing of bridges and churches (p. 30). The increase of sin causes the death of the soul, and because she is unable to endure all the sins a man putteth upon her, therefore does she leave the body (p. 34). The priest cannot forgive any man his sins, nor even his own; all he can do is to teach the sinner how he may obtain forgiveness from God and have Christ's friendship through repentance and confession, which is the second baptism that every sincere Christian must undergo (p. 36).

The fourth homily, "In Diebus Dominicis" (pp. 40-47), contains the curious legend¹ of St. Paul's and St. Michael's descent into hell, and how they obtained for the damned one day's rest in the week until Doomsday. They saw among other horrible sights a bishop who in this life was more given to oppress his underlings than to sing psalms or to do other good deeds (p. 42). The Sunday has three estimable privileges: on earth, men and women rest from their daily toil; in heaven, the angels rest longer than they do on any other day; and, in hell, the wretched souls do not undergo their accustomed torments (pp. 44-46).

In the fifth homily, which is a very curious discourse on Jeremiah, we find the fable of the young crab and its mother (p. 50). The preacher compares slanderers and detractors to spotted adders; rich men who misuse their wealth are likened to black toads that cannot moderately eat their fill lest the earth on which they sit should play them false; yellow frogs are apt emblems of

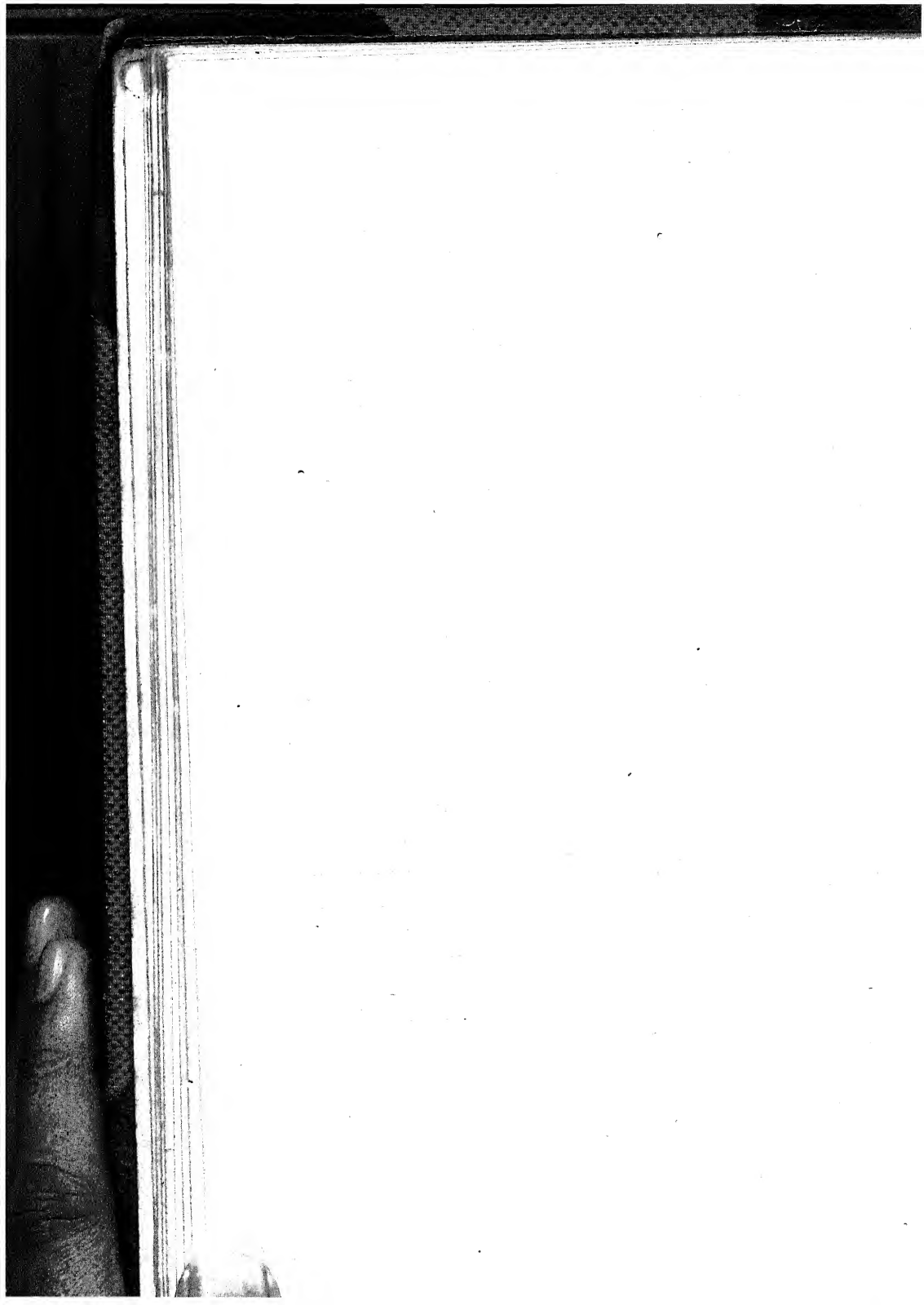
¹ Audelay, the Shropshire poet, tells this in English verse in MS. Douce.

those women who wear saffron-coloured clothes and who powder their faces with blanchet to made themselves fair and seductive to the opposite sex. Such as these are the devil's mouse-trap, and their outer adornments are "the treacherous cheese" whereby many a mouse is enticed into the trap. Their cosmetic is the devil's soap, and their mirror is the devil's hiding-place. "Wherefore, good men," says the preacher, "for God's sake keep yourselves from the devil's mouse-trap, and see that ye be not the spotted adders, nor the black toads, nor the yellow frogs (p. 52).

There is much that is interesting in the rest of the Homilies (as for instance in the eighth discourse, p. 78) and the other devotional treatises in this volume; but, in the words of our homilist, it behoveth the reader "*breke þas word: also me brekeð þe nute for to habbene þene curnel*" (p. 79), which he will have no difficulty in doing with the help of the translation (rough as it is) which accompanies the old English text throughout. The critical reader is referred to the Notes and Emendations at the end of the work. The Glossarial Index will form part of the second series,—which will contain a collection of Homilies from MS. B. 14. 52 in the Library of Trinity College, Cambridge.

In conclusion, I have the pleasant duty of acknowledging the kindness of his Grace the Archbishop of Canterbury for the long and undisturbed possession of his manuscript from the Lambeth Library, which, always being at hand, has enabled me to produce a faithful copy of the original. My thanks are also due to my friend Mr. Skeat for some useful suggestions while the work was passing through the press.

R. M.



GRAMMATICAL INTRODUCTION.

'THE language of Lazamon belongs to that transition period in which the groundwork of Anglo-Saxon phraseology and grammar still existed, although gradually yielding to the influence of the popular forms of speech. We find in it, as in the later portion of the Saxon Chronicle, marked indications of a tendency to adopt those terminations and sounds which characterize a language in a state of change.' These remarks, by the editor of Lazamon's Brut, apply with even greater propriety to the language of the present Homilies (pp. 1-183, 216-245), and in fact to most of our English documents of the twelfth century. In the Brut we have the plainest evidence of an earlier transition stage (which I have elsewhere described as a period of great grammatical change and confusion), wherein the older inflexions co-existed along with their more modern varieties, thus indisputably proving that the former did not go out of use without a struggle for existence, and showing also that this secondary or less inflexional (*not* non-inflexional) stage of the language was brought about very gradually by changes that continued in operation throughout the greater part of the twelfth century.¹ Lazamon's work belongs to the first half of the thirteenth century, and represents the commencement of a new period, in which we plainly perceive that the language is gradually settling down after a long elemental war in which certain forms maintained their position to the exclusion of all others; and we therefore find, as we might expect, a greater

¹ We may divide the documents of this period into two classes. In the *first*, belonging to the first half of the twelfth century, the older forms predominate; in the *second*, belonging to the latter half of the twelfth century, the modern forms predominate.

uniformity in its employment of grammatical inflexions, than in the literature of the twelfth century, together with a further simplification of syntactical structure; and for the next century and a half, as far as the *Southern* dialect is concerned, there is scarcely any fresh change of importance in the *grammar*, although the *vocabulary* exhibits the influence of the new element introduced by the Norman Conquest.

But our Homilies illustrate the earlier transitional period, which, as we have seen, is characterized by a want of uniformity, and enable us to trace, with some minuteness the various changes that took place during the latter half of the twelfth century. Here, perhaps, for the first time we find the provincial, or, as Sir F. Madden terms them, the *popular* elements, cropping up, many of which, at a later period, became the established forms.¹

The appearance of these modern elements,—such as *u* for *i*; *v* for *f*; *ham* for *heom* (them); *es, his, is*, for *hi, heo* (her, them); *ha* for *he, hi, heo* (he, she, them); imperfect participles in *-inde* (for *-ende*) and infinitives in *-ie* (not very numerous as yet),—together with the uniform employment of verbal plurals in *-eth*, mark a *Southern* dialect; but the reader must bear in mind that the criteria of this dialect, as they are preserved for us in the records of the fourteenth century, cannot be rigorously applied to the literary remains of the twelfth, on account of that admixture of forms before alluded to, and because many of the grammatical elements did not become recognised as dialectical varieties until after this transitional period.

Comparing the present Homilies with Ælfric's, we find the following noteworthy points of difference:—(1) A simplification of the vowel-endings by the change of final *-a, -o, -u*, into *-e*.² (2) A tendency to drop a final *n* in nouns, verbs, adverbs and prepositions ending in *-en* (or *-an*). (3) A tendency to add a euphonic *n* to the final *e* of the genitive singular of feminine nouns of the complex order, of the dative singular of complex nouns, of the plural of nouns (complex order) and of adverbs and prepositions. This *numnation*, as it has been called, is very common in *Lazamon*, who probably carried this novelty to its utmost limits. At a later period we find it in the East-Midland dialect.³ (4) The softening of *c* (initial and final) into *ch*, as *child* for *cild*;

¹ This is seen by comparing these Homilies and *Lazamon's Brut* with the *Ayenbite of Inwyrt*, A.D. 1340, and *Trevisa's translation of Higden's Polychronicon*.

² The suffixes *-an, -on, -um, -as, -ath*, became *-en, -es, -eth*.

³ See Preface to *Genesis and Exodus*.

ich for *ic*; *-lic*, *-lice*, for *-lich*, *-liche* (in adjectives and adverbs) : but the initial *sc* is not yet softened into *sch*. (5) The softening of *g* (medial and final) into *i* or *y*, as *fein* for *fægen*, etc. (6) The breaking up of the simple or *n* declension of nouns.¹ (7) The plurals of the complex order of nouns originally terminating in *-a*, *-o*, *-u*, become (1st) *-e*, and (2nd) *-en*. (8) The genitive plural *-ena* becomes *-ene* (occasionally *-en* or *-an*). (9) The substitution of *-ene* for *-e* (representing an older *-a*) in the genitive plural of complex nouns. (10) The dative plural *-um* (in nouns and adjectives) becomes 1st *-an*, 2nd *-en*, 3rd *-e*. (11) Adjectives of the definite declension undergo changes similar to those in the *n* declension of nouns, the great tendency being to substitute a final *e* for an original *-a* or *-an*. (12) The *-re* of the genitive and dative case singular (feminine) of the indefinite declension frequently becomes *-e*; so in the genitive and dative feminine of the indefinite article we find *ane* for *anre*.² (13) The definite article *se*, *seo*, *þæt* becomes *þe*, *þeo* (*þo*), *þat* (*þet*).³ (14) A tendency to employ *þe* for *se* and *seo*, *þeo* (but not for *þat*). (15) The genitive singular *þæs* (of the) becomes *þes* (occasionally *þas*). (16) A tendency to change the dative *þam* into 1st *þan*, 2nd *þa*. (17) The accusative *þone* becomes *þane* or *þene* (occasionally *þanne*); and *þe* is used after all prepositions. (18) The nominative plural *þa* (or *þo*) occasionally becomes *þe*. (19) The dative plural *þam* frequently becomes *þan*. (20) The pronominal forms undergo a change of form, as *ich*, *ih*, for *ic* (I);⁴ *heom*, *ham*, for *him* (them); *heo* for *hi* (they); *heore*, *hare*, for *hira*, *heora* (them). (21) New pronominal forms make their appearance, as *his* (*is*), I; *ha*, he, she, they, them; *his*, *es*, *is*, her (acc.), them. (22) A tendency to use the dative instead of the accusative, as *him* for *hine*; and *hwam* for *hwæne*.⁵ (23) The future tense of verbs is frequently formed by the aid of *sceal* and *wile*. (24) The infinitive mood occasionally takes *to* before it. (25) The gerundial infinitive ends in *-ene* instead of *-enne* or *-anne*; sometimes the dative *-e* is dropped, and it has the same form as the ordinary infinitive in *-en*. (26) The imperfect participle in *-inde* often replaces

¹ In these Homilies we find *four* varieties of this declension; in *Lazamon's Brut* there are *two*, with traces of a *third*.

² We also find *alla*, *alle*, for *alra*, *alre*.

³ In the older Homilies *se*, *st*, *þat* still keep their ground. The form *ſe* and *ſio* occur in the Northumbrian Gospels of the Saxon period.

⁴ *Ic*, as well as the other varieties, occurs in the present Homilies.

⁵ We find *hwan* (in later Eng. *wan*) which seems to be another form of the dative, just as *þan* = *þam*.

the older form in *-ende*, and is occasionally confounded with the gerundial infinitive in *-ene*. (27) The prefix *ge-* of the perfect participle for the most part becomes *i-* or *y-*. (28) *n* falls off from infinitives and perfect participles. (29) Lengthened forms are often used for contracted ones in the 2nd and 3rd persons singular present indicative. (30) Some verbs of the strong conjugation adopt the inflexions of weak verbs. (31) Adverbs exhibit a tendency to add *s* to a final *e* in conformity with genitival forms. (32) *n* often falls off from adverbial forms in *-en* or *-an*. (33) Prepositions govern special cases, as in the older period, but the *government* is rather variable, so that many govern an accusative that formerly took the dative only.

NOUNS.

1. **Gender.**—The gender of nouns is in nearly every instance the same as in the oldest or Saxon stage of the language.

2. **Declension.**—Nouns may be arranged in the four following Divisions:—

DIVISION I.

Nouns of the simple or *n* declension, containing masculine, feminine, and neuter substantives in *e* (some few masculines in *-a*), and forming their plurals by *-en* (*-an*, *-e*) originally in *-an*.

DIVISION II.

Class i. Nouns of the feminine gender ending in a consonant, and forming the plural by *-e* (*-a*), *-en* (*-an*), originally in *-a*.

Class ii. Nouns of the feminine gender ending in *-e* (originally in *u* or *o*), and forming the plural by *-e* (*-a*, *-en*), originally in *-a*.

DIVISION III.

Class i. Nouns of the masculine gender which end in a vowel or consonant, and form their plurals by *-es* (*-as*).

Class ii. Nouns of the masculine gender, for the most part terminating in *-e* (including nouns in *-er*), and forming the plural by *-e* (*-en*, *-an*), originally in *-u* (*-a*).

DIVISION IV.

Class i. Nouns of the neuter gender ending in a consonant, and having the singular and plural alike.

Class ii. Nouns of the neuter gender ending in a vowel or a consonant, and forming the plural by *-e* (*-en*), originally in *-u*.

3. The *dative singular* of all nouns of Divisions II, III, and IV ends in *-e* (occasionally in *-en*); the *dative plural* of *all* declensions terminates in *-e*, *-en*, or *-an* (occasionally in *-um*).

DIVISION I.

4. In this declension no less than four varieties of the singular may be distinguished, all arising out of the Saxon English form.

The *first* form is identical with the oldest English form.

The *second* form drops *-n* in all the oblique cases.

The *third* form has *-en* in all the oblique cases (of masc. and fem. nouns).

The *fourth* form has *-e* in *all* cases.

The *plural* is quite as varied.

The *first* form (i.) is identical with the Saxon English declension; and (ii.) has *-an* in *all* cases.

The *second* form drops *-n* in all the oblique cases.

The *third* form has *-en* in all cases, but *-ene* as well as *-en* in genitive plural.

The *fourth* form has *-e* in all cases.

5. It is of course difficult, within the limits of a few pages, to collect examples of *all* these forms, and therefore in the reconstruction of the varieties of this declension I have often supplied the missing links from other works with similar grammatical peculiarities, viz.—

1. Hatton Gospels (St. Matthew, ed. Kemble); 2. Peri Didaxeon (in vol. iii. of Cockayne's Saxon Leechdoms); 3. Rule of St. Benet (Cotton MS. Jul.).

6. In Lazamon's Brut the *fourth* variety in the singular and the *third* in the plural seem to be the established form, which prevailed until merged into *Class i*, Division III, which was the ancient model of our modern declension of nouns.

7. Masculine and neuter nouns were perhaps the first to adopt the inflexions of the modern form; but we have only one example of this

change in these Homilies (at p. 77), where *likames* (cp. *ures lichomes*, 127) occurs for *licam-e* (= *licam-en* = *licam-an*).

8. Feminine nouns of this declension, in a later stage of the language, became merged into the feminines of Division II, forming the genitive singular in *-e* and the plural in *-en*.

Examples of the first declension, *tima* (masc.), time; *heorte* (fem.), heart; *ear* (neut.), ear:—

SINGULAR.				
	Form I.	Form II.	Form III.	Form IV.
Nom.	Tim-a, Heort-e, ¹ Ear-e,	Tim-e, Heort-e, Ear-e,	Tim-e, Heort-e, Ear-e,	Tim-e. Heort-e. Ear-e.
Gen.	Tim-an,	Tim-a,	Tim-en,	Tim-e.
Dat.	Heort-an,	Heort-a	Heort-en,	Heort-e.
	Ear-an,	Ear-a,	Ear-en,	Ear-e.
Acc.	Tim-an, Heort-an, Ear-e,	Tim-a, Heort-a, Ear-e,	Tim-en, Heort-en, Ear-e,	Tim-e. Heort-e. Ear-e.
PLURAL.				
Nom.	Tim-an,	Tim-a,	Tim-en,	Tim-e.
Acc.	Heort-an,	Heort-a,	Heort-en,	Heort-e.
	Ear-an,	Ear-a,	Ear-en,	Ear-e.
Gen.	Tim-ena (-an), Heort-ena (-an), Ear-ena (-an),	Tim-a, Heort-a, Ear-a,	Tim-ene (en), Heort-ene (en), Ear-ene (en),	Tim-e. Heort-e. Ear-e.
Dat.	Tim-um (-an), Heort-um (-an), Ear-um (-an),	Tim-a, Heort-a, Ear-a,	Tim-en, Heort-en, Ear-en,	Tim-e. Heort-e. Ear-e.

ILLUSTRATIONS OF THE FIRST FORM.

A. From the present Homilies.

(i.) *Singular*.—*pe witega* het 7; *steorfa* scal hene 13; *he doð swa þe swica* 25; *pe witega cweð* 117; *þet is aʒensclaza* 103; *þe alweldenda dema* 105; *God bið his ifulsta* 113; *pe witega seið* 113; *cuð his noma* 115; *ʒif his willa nere* 121; *ure wiðerwinna* 127; *þa bicom godes grama* 219—(nom.).

¹ Occasionally feminines end in *-a* in the nom. sing.; cp. *þa heorta*, *Peri Didaxeon* 120; *hearta* ðin, *Lindisfarne Gospels*, Matt. vi. 21.

þes *witegan* cwide 91; þes *witegan* muð 91; þes *duſian* bosme 105; to þan *witegan* 117; onʒen godes *iwillan* 93; to *ſalm-wurhtan* 97; ær *timan* 103; on his *welan* 105; er *mettiman* 115; to his *willan* 119; to þan *lichoman* 119; on piſſe *timan* 119, 121; on godes *willan* 123; þene *ileafan* 107; þen nam he *andan* 223; heo geſtild *groman* 111 (masc.); on *eorðan* 11, 13, 97; on heore *heortan* 101; of *eorðan* 221; of his *ſidan* 223—(fem.). mid *tirwan* 225, probably neuter (gen. dat. and acc.).

(ii.) *Plural*.—þet beoð þes monnes *eʒan* 23; weren ſeoſen *cluster-lokan* 43; blawende *beman* 87; *heortan* 95; in heore *heortan* 101; þine *welan* forrotiað 111; biwerian *wideʒan* 115; his *eʒan* bunden 121; ablende heore *heortan* 121; of ure *heortan* 127; þet beoþ ure *eʒan* and ure *earan* 127—(nom. acc. and dat. case).

gromena 103; *heoranna* 103; *welena* 111—(gen. case).

B. From the Gospel of St. Matthew.

(i.) *Singular*.—The nominative in *-a* (masc.) is very frequently employed, ſo that a few examples will ſuffice to ſhow that the older form was preſerved along with the other varieties:—of þe forðgeð ſe *heretoga* ii. 6; all þin *lichoma* fare v. 30; ſe *witega* xv. 7; gang þu *ſucca* onbæc iv. 10; þes *hlisa* ſprang ix. 26—(nom. case).

þas *bredguman* cnihtes ix. 15; þam *deman* v. 25; on *naman* x. 42, xviii. 5; þurh þanne *witegan* i. 22, ii. 5, iv. 14; we geſeagen his *ſteorran* ii. 2; ouer þanne *muðan* xvi. 5 (masc.); *eorðan* ſalt, v. 13; heofenes and *eorðan* xi. 25; *heortan* willan xii. 34; *eorðan* *heortan* xii. 40; on *eorðan* vi. 10, ix. 6; on *heortan* xi. 29; heo *eorðan* agunnen v. 4—(gen. dat. and acc. cases).

(ii.) *Plural*.—cleopede þa *tungel-witegan* ii. 7; þa *tungel-witegan* geſeagen ii. 10; fram þam *tungel-witegan* ii. 16; hyo ehtan þa *witegan* v. 12; ealle *witegan* xi. 13; ſe þe *earan* hæbbe xi. 15; to þam *eorðtilian* xxi. 34; *ſteorran* falleð xxiv. 29; mid *beman* xxiv. 29—(nom. acc. and dat. cases).

sander-halgena iii. 7; *næddrena* iii. 7; *sunder-halgane* v. 20; *witegena* x. 41; an þare *witegan* xvi. 14—(gen. case).

C. From Peri Didaxeon.

(i.) *Singular*.—The nom. in *-a* is very common:—*assan* tord 98; heofenes ʒ *eorðan* 84; on *anwlitan* 84; innan þare *bledran* 82; of anne *cuppan* 92; æt þare *heortan* 106; of *eorðan* 118—(gen. dat. and acc. cases).

(ii.) *Plural*.—*ædran* 120, 138; *sa* (þa) *earan* 94, 98; of þan *eazean* 96; on *ædran* 138—(nom. acc. and dat. cases).
eagena 96; *sidane* 126—(gen.).

D. In the Rule of St. Benet the first form is the one most frequently employed.

witogan boc 79a; on *halʒenan* messedaʒum 79b—(gen. pl.).

ILLUSTRATIONS OF THE SECOND FORM.

A. From the Homilies.

(i.) *Singular*.—tō *tima* 9; aʒein þine *nexta* 13; wið þine *efen nexta* 17; mon scal his *euen nexta* beodan 13; nane oðre *assa* 5; uppon þa *assa* 5; heo unbunden þa *assa* 5; þurh þe *witega* 71; *nenne lichama* 219; God sette him *nama* 221; nam þe folc *anda* 229; mid þan *lichama* 229—(dat. and acc. cases).

þa *assa* fole; þa *assa* fet 3—(gen. case).

(ii.) *Plural*.—þa *witega* 7; þa *morðsclaza* 29; ic welle ʒeuan *wela* 13; heore *licoma* todelden 131—(nom. and acc. case).

B. From the Gospel of St. Matthew.

(i.) *Singular*.—þurh Jeremie þanne *witega* ii. 23; þurh ysia þanne *witega* iii. 3; for ænne *witega* xxi. 26; lædde hire *fola* xxi. 7—(acc. case).

(ii.) *Plural*.—cale ʒe *næddra* xxiii. 33 (voc.).

C. From Peri Didaxeon.

(i.) *Singular*.—on þan *lichoma* 82, 140; under þara *tunga* 102; on ana *panna* 108; *hnecca* 108; on *æddra* 112; on *heorta* 120; oppan þara *eorða* 104; on *lichama* 142—(dat. and acc. cases).

(ii.) *Plural*.—*lippa* 100; *tunga* 100; *æddra* 120, 138, 140; *sida* 128; *eara* 88—(nom. and acc. case).

ILLUSTRATIONS OF THE THIRD FORM.

A. From the Homilies.

(i.) *Singular*.—on *culfren* heowe 95; an *edren* hiwe 225 (gen. case); to his *willen* 89; on *culfren* 95; bodian þa soðen *ileafen* 97; þa nam he *mulcene gramen* 223—(acc. case).

(ii.) *Plural*.—*pet beoð þes monnes earen* 23; *þe fifte . . . neddren* 43; *heore eȝen weren* 43; *þer wunieð inne faȝe neddren ȝeluwe froggen* and *crabben* 51; *heo beoð monslazen* 53; *pos blaca tadden bitacneð* 53; *wurhten were* 93; *steorren sculen* 143—(nom. case).

mid þine eȝen 33; *tuneð his eren* 49; *mid furen tungen* 89, 93; *to irefen* 115; *tel þeo steorren* 133; *ine þe monnes eȝen* 153; *Adam ham alle namen gesceop* 221—(dat. and acc. cases).

welene 33 (gen.).

B. From the Gospel of St. Matthew.

(i.) *Singular*.—*huse þas reofelen* xxvi. 6 (gen. case); *beo þu onbu- gende þine wiðer-winnen* v. 25; *sylst þu him neddren* vii. 10; on *þinen namen* vii. 22; on *eowren heorten* ix. 4; for *minen namen* x. 22; *owre lichamen* of *sleað* x. 28; *þe maig sawle and lichamen fordon* x. 28; on *hire folen* xviii. 2, xxi. 2; *þurh þone witegen* xxvii. 35—(dat. and acc. cases).

(ii.) *Plural*.—*þa coman þa tungel-witegen* ii. 1, xii. 2; *his mete was gerstapen* iii. 4; *ȝis sende soðlice þare twelf apostle namen* x. 2; *beoð . . . gleawe swa neddren . . . bylewhitte swa culfren* x. 16—(nom. case).

fram þam tungel-witegen ii. 16; on *eowre eagen* xxi. 42; on *eowren heorten* ix. 4; *ætran heore eagen* ix. 29; *gelædde to demen* x. 18; *heo heore eagen upahofen* xvii. 8; *ofslagen þa witegen* xxiii. 31; on *eowre eagen*, xxi. 42—(dat. and acc. cases).

neddrene cynrin xii. 34; *witegene byregene* xxiii. 29; *britsene* xiv. 20—(gen. case).

C. From Peri Didaxeon.

(i.) *Singular*.—of *þan earen* 90; on *an crocen* 92—(dat. and acc.).

(ii.) *Plural*.—*þa eazzen* 98 (nom. case).

to *þan earen* 92; to *þan eazzen* 96; *eazzen* 94, 96, 98—(dat. and acc. cases).

eazene 94; *eazzen* 98—(gen.).

D. From the Rule of St. Benet.

(i.) *Singular*.—on *tymen* 75 b; on *chyrchen* 106 b; *þane licamen* 114 a; on *rihtne tymen* 130 b; *inne þære cyrecen*; to *cyricen* 125 b—(dat. and acc. cases).

(ii.) *Plural*.—of *þare witezen bocan* 77 a (gen. case).

ILLUSTRATIONS OF THE FOURTH FORM.

A. From the Homilies.

(i.) *Singular*.—þe *licome* luuað 19; þe oðer *witege* seið; þa bicom his *licome* 47; þet is heore beire *wille* 99, 219; 3if his *wille* were 129; se *time* com 227—(nom. case).

licome unhele 7; *licome* lust 11, 19, 21 (gen. case, masc.).

asse fole 5; fule *heorte* wil 9; *chirche* bisocne 45; *eorðe* þrelles 47; *chirche* dure 73; *orthe* scrud 79; *culfre* onlicnesse 95; *culfre* liche 141; *eorðe* brihtnesse 217—(gen. case, fem.).

godne *ileafe* 5; þene wreche *licome* 19, 21; minne *licome* 35; on *nome* 5; mid þe *licome* 21, 29; in his *licome* 27; of þon *licome* 35; þene *nome* 83; mid *onde* 83; to ane gode *witege* 97—(acc. and dat. cases, masc.).

heo nomen þe *asse* 3; 3e findeð ane *asse* 3; we habbeð nu *chirche* 9; mid godere *heorte* 3, 11, 23, 25; for halie *chirche* 17; to *chirche* 23, 31; alle hefden ane *heorte* 91; on *culfre* 97; buuen *eorðe* 139; wip þe *neddre* 151; he haft *eorðe* 219; of *eorðe*; to *eorðe* 223; lenð us his *eorðe* 233—(dat. and acc. cases, fem.).

(ii.) *Plural*.—þas fa3e *neddre* bitacneð 53; beo noht þe foa3e *neddre* ne þe blake *tadde*, ne þe 3elewe *frogge* 353—(nom.).

to brekene þa erming *licome* 43; þa *sunder-hal3e* 245; mid *beme* 143—(dat. and acc. cases).

B. From the Gospel of St. Matthew.

(i.) *Singular*.—se *steorre* ii. 7; se *deme* v. 25; *wiðer-winne* v. 25; eall þin *lichame* syo v. 29; sye þin *name* vi. 9; min *cnape* viii. 8; *time* is xiv. 15; gewurðe þin ge *wille* vi. 10; se *witege* xxiv. 15—(nom. case).

þas *witege* xvi. 16 (gen. masc.); *eorðe* *sterunge* xxiv. 7 (gen. fem.).

þanne *steorre* ii. 10; nemneð his *name* i. 23, 25; on þinen *name* vii. 22; on his *name* xii. 21; for ænne *witege* xiii. 6; þurh þanne *witege* xxvii. 9; nomen his *lichame* xiv. 12; of þare *heorte* xv. 18—(dat. and acc. cases).

(ii.) *Plural*.—No examples.

C. From Peri Didaxeon.

(i.) *Singular*.—on þara *bladre* 84; ane *panne* 90, 106, 116; under þare *tunge* 100; on *panne* 124; in þare *panne* 126; of þare *bladre* 138; his *tunge* 140—(dat. and acc. cases).

(ii.) *Plural*.—on *eare* 88; *inna þa eare* 94.

D. From the Rule of St. Benet.

(i.) *Singular*.—on *hyre herte* 74 a; mit þam *wytage* 74 a; wið-teo *heora lichame* 111 a; on *name* 120 b; to *cyrce* 109 b; on *time* 76 a, 111 a, 123 b; of *ande* 132 b—(dat. and acc. cases).

(ii.) *Plural*.—mine *lippe* 99 b.

In the Homilies we meet with such a form as *e3en-e* dative plural, which is probably an attempt to form a new dative case from the nominative plural.

In Peri Didaxeon we have *lungone, lungane* 118, 138, 140, 142; and in Lazamon's Brut examples of this formation are very common.

DIVISION II.—Class i.

	SING.	PLURAL.
Nom.	Hond,	Hond-en (-e, -an, -a).
Gen.	Hond-e (-en),	Hond-e (-ene, -en, -a).
Dat.	Hond-e,	Hond-en (-e, -an).
Acc.	Hond-e,	Hond-en (-e, -an, -a).

Some nouns, like *stefen* (*stefn*), voice; *sawel* (*sawl*, *sawl*), soul; *synn*, take an -e in the nominative singular, as *stefne*, *saule*, *sunne*.

To this declension belong *dun* (hill), *frofer* (comfort), *gled* (live coal), *helle*, *mihte*, *misded*, *pin* (pain), *tid* (time), *swingle* (scourge), *woruld* (world), *3itsunge* (covetousness), and all nouns in -ing, -ung, and -ness.

EXAMPLES.

A. From the Homilies.

mild heortnesse 143e 15, 19; *saule bihof3e* 19; *helle grund* 19, 21; *helle pine* 49; *saule bihoue* 85; *worlde sarinesse* 103; *hehte lure* 103; *rode tacne* 121—(gen. sing.).

sunnen 35, 37, 51; *saulen* 39, 41, 105, 117; *gleden* 43; *pinen* 43; *wunden* 79; *spechen* 93; *mihten* 107; *roden* 147; *hondan* 23, 91, 101; *pinan* 43; *sunnan* 91, 95, 103; *ehtan*, *iselth3an* 105; *sorinessen* 105; *misdede* 19; *saule* 37; *mihte* 75; *sunne* 11, 37, 91; *sarinesse* 103; *honde* 109; *tide* 89; *sunna* 97—(nom. and acc. pl.).

sunna 37; *sunnen* 97; *mihta* 101—(gen. pl.).

honden 41; *sunnen* 51; *deden* 57; *wunden* 75; *spechen* 89, 93; *sunnen* 103; *sunnan* 99; *dedan* 99; *saule* 41; *sunne* 35—(dat. pl.).

In 'peosternesse *hellen*,' p. 61, we have an instance of a genitive singular in *-en* instead of *-e*.

B. In the Gospel of St. Matthew (Hatton MS.) we have instances of nominative and accusative plurals in *-e*, *-en*, *-an* (as well as the older form *-a*), and dative plurals in *-e*, *-en*, *-an*:¹—

cneornysse i. 17; *mihte* vii. 22; *adle* viii. 17; *hande* xvii. 22, xxvii. 24; *handen* xv. 2; *gemyndstowe* xxiii. 29; *synnen* ix. 5, ix. 6; *bytten* ix. 17; *synnan* iii. 6, vi. 14; *synna* vi. 15, ix. 5; *stowa* x. 43; *stowen* xvii. 4; *kaigen* xvi. 19; *byrðene* xx. 12—(nom. and acc. pl.).
hande iv. 6, xv. 20; *synnen* i. 21; *tyden* v. 21; *adlen* iv. 20—(dat. pl.).

tide xvi. 3 (gen. pl.).

C. In Peri Didaxeon we find:—

beane 84; *adle* 94; *beanen* 86; *handan* 112, 114; *breosta* 142; *wunda* 86, 134; *handa* 112, 134; *wurtan* 90, 114, 134; *wyrta* 118; *beana* 108—(nom. and acc. pl.).

breosten 84, 116; *wyrta* 134; *breostan* 124, 128; *handa* 112; *handan* 134; *handum* 112—(dat. pl.).

D. In the Rule of St. Benet we have *synnan* 79 b (acc. pl.).

DIVISION II.—Class ii.

	SING.	PLURAL.
Nom.	la3-e,	la3-e (-en, -a).
Gen.	la3-e,	la3-ene (-e).
Dat.	la3-e,	la3-en (-an, -e).
Acc.	la3-e,	la3-e (en).

Niht makes the plural *niht*; *boc* has *bec* for its plural (p. 101) as in Saxon English.

A. As examples of the plural forms belonging to this declension we have the following in our Homilies:—*la3e*, *la3en* 15, 85; *duren* 87 (nom. pl.); *3efan* 99; *boken* 113 (dat. pl.).

B. In the Gospel of St. Matthew we find *burga*, *burgan*, *burgen* as the plural of *burh* x. 23, xi. 20, xiv. 15.

burgan, *burgen* xi. 1, xiv. 13 (dat. pl.).

C. In Peri Didaxeon we have *syna* and *synan*, 88, 110, as the nom. plural of *syne* (or *synu*) a sinew.

¹ The dative in *-um* also occurs.

DIVISION III.—Class i.

	SING.	PLURAL.
Nom.	king,	king-es (-as).
Gen.	king-es,	king-e (-ene, -a, -an).
Dat.	king-e,	king-en (-e, -an, -um).

A. The following examples illustrate some varieties of the plural number in the Homilies :—

dazes ii. 1349; *westmas* 13; *weies* 49; *wurmes* 51; *domas*¹ 35; *eontas* 93; *apostlas* 93; *monslehtas* 103; *westmas* 109; *peowas* 119; *fuzelas*, *fiscas* 129—(nom. and acc. cases).

westme 13; *kinge* 33; *daza* 87; *eldra* 123; *apostlan* 91, 93; *eontan* 93; *3eran* 131; *minechene* 93; *clerkene* 133—(gen. case).

dazen 11, 119; *apostlen* 133; *apostlan* 91; *weran* 119; *apostlum* 91, 93—(dat. case).

Fa makes the plural *fan* (foes) 87, 143.

B. The Gospel of St. Matthew supplies us with the following varieties of the plural :—

ealdres ii. 4 (nom. case).

writere v. 20; *gaste* x. 1; *apostle* x. 2; *hlafe* xv. 34, xvi. 10; *fisca* xv. 34; *weran* xiv. 21; *ealdran* xv. 2; *hlafen* xvi. 10—(gen. case).

ealdran ii. 6; *dazen* ii. 1, iii. 1; *stanen* iii. 9; *wæstman* vii. 16, ix. 20; *wulfen* x. 16; *kyngen* x. 18—(dat. case).

C. In Peri Didaxeon we find :—

dæges 84; *næglaś* 114—(nom. and acc. pl.).

dægen 84 (dat. pl.).

DIVISION III.—Class ii.

	SING.	PLURAL.
Nom. and Acc.	sun-e, broðer,	sun-e (sun-es), broðr-e (-en, -an).
Gen.	sun-e, broðer,	sun-e, broðr-e (-ene, -en).
Dat.	sun-e, broðer,	sun-en, broðr-en (-e, -an).

Fader (*feder*) makes gen. sing. *federes*, *feder*; pl. *federes*.

A. Examples of the plural forms :—

broðre 5; *sustre* 5, 23; *childre* 73; *children* 7; *broðren* 11; *ibroðran* 125; *sustren* 157; *feond* 7; *deofles* 87—(nom. and acc. cases).

¹ *mid* seems to govern the accusative as well as the dative.

feonda 33; *monna* 91, 93; *childre*¹ 7; *toþen* 33; *mannen* 99—(gen. case).

feonden 7; *deoflan* 3; *foten*, *fotan* 87, 91, 129—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew :—

gebroðre v. 47, xii. 47, 48, xxiii. 8; *deofle* viii. 31; ix. 34; *swustre* xiii. 56; *gebroðren* iv. 18; *broðren* xx. 24; *gebroðra* xii. 46; *broðra* xiii. 55; *sunen* xxi. 37—(nom. and acc. cases).

manna iv. 19; *deofla* ix. 34; *feonda* xiii. 25; *toþene* vii. 12; *chylðren* xxi. 16; *deofle* xii. 24; *toþe* xiii. 42, xxii. 13; *manne* xvii. 22; *faderen* xxiii. 30; *mannen* xxiii. 14—(gen. case).

mannen v. 16, xix. 26; *mannan* vi. 14; *fotan* vii. 6; *foten* x. 14; *broðren* xxv. 40—(dat. case).

sunes, *sunas*, as the plural of *sune*, occurs in ch. xx. 21, xxi. 28.

C. Examples of the plural from Peri Didaxeon :—

ægeran 106; *ægru* 136; *ægere* 134—(nom. and acc. cases).

toþan 102; *fram þa toþa* 104; *þan manna* 126; *foten* 132; *fotum* 134—(dat.).

D. Examples of the plural from the Rule of St. Benet :—

swustra 88 b, 90 a; *swustre* 75 b, 90 a, 91 b, 92 a, 96 b, 98 a, 109 a, 125 b, 127 b; *swustren* 75 b, 102 a; *3eswustren* 102 a; *swustran* 119 b—(nom. and acc. cases).

sustrene 88 b; *3eswustra* 91 a; *3eswustre* 97 a, 106 a, 132 a (gen. case); *3eswustren* 97 b, 198 a; *3eswustre* 88 b, 100 b, 111 b, 133 b; *3eswustrum* 93 b—(dat. case).

DIVISION IV.—Class i.

	SING.	PLURAL.
Nom. and Acc.	word,	word, word-es (-as).
Gen.	word-es,	word-e (-ene, -en, -a).
Dat.	word-e,	word-en (-e, -an).

To this declension belong *bearn*, *bern*, child; *deor*, animal; *hors*, horse; *lomb*, lamb; *scep*, sheep; *þing*; *wif*, wife, woman; *weorc*, work.

The tendency to adopt even more modern forms is seen in such forms as *huses*, *wifes* 49; 'on *weorcas*,' 107, 'for *werkes*,' 145.

¹ There is good evidence for believing that in addition to the simple forms *child*, *egg*, *lomb*, there existed also corresponding stems in -er, as *childer*, *egger*, *lomber*.

A. In the Gospel of St. Matthew we have :—

sceapene vii. 15; *þinge* vi. 32; *beorne* xx. 20—*banen* xxiii. 27; *swina* viii. 31; *beornan* hlaf xv. 26; *wifen*, xi. 11—(gen. pl.); *wifen* xv. 38; *sceapen* xv. 24—(dat. pl.).

B. *þinge*, *worde* 111 a (gen. pl.) occur in the Rule of St. Benet.

C. *þingas* (acc. pl.), *Peri Didaxeon* 140.

DIVISION IV.—Class ii.

	SING.	PLURAL.
Nom. and Acc.	treow (treo),	treow-e ¹ (-en, -a, -u ¹ , -es ²).
Gen.	treow-es,	treow-e (ene, -an).
Dat.	treow-e,	treow-en (-e, -an).

A. Examples of the plural forms in the Homilies :—

ibede 7; *breode* 11; *bebode*, *ibode* 11, 13; *treowe* 5, 155; *þeade* 127; *ibeden* 55; *biboden* 99; *þeten* 141, 153; *limen*, *leoman* 103, 109; *bibodan* 119; *tacne*, *tacna* 91; *biboda* 119; *twigga* 5; *nutemu* 129—(nom. and acc. cases).

limen 23; *biboden* 95; *invedan* 109; *twige* 149; *wepne* 155—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew :—

lendene iii. 4; *fate* xii. 29, xiii. 48; *wundre* vii. 22, xiv. 2; *tacne* xvi. 3; *gate* xvi. 18; *chikene* xxiii. 37; *ticcene* xxv. 33; *eorde* xxvi. 53; *fipera* xxiii. 37; *mere-groten* vii. 6; *leoht-faten* xxv. 1, 3—(nom. and acc. cases).

treowe iii. 10; *lime* v. 29; *lima* v. 30; *treowa* xxi. 8—(gen. case).
gemæren ii. 16; *beboden* v. 19; *ticchenan* xxv. 32—(dat. case).

C. In the Rule of St. Benet we have the following plurals :—
fata, *fate*, *fatan*, 93 b, 96 b, 97 a (nom. and acc. cases).

D. In *Peri Didaxeon* we find the following plural forms :—

tacnu 88; *cyrnlu* 134; *cyrnles* 134; *lime* 120—(nom. and acc. cases).
cicene, *cicena*, 118, 122, 124 (gen. case).

1. The foregoing divisions show us that the tendency of nouns *feminine* of Div. I. Classes i. and ii., of masculine substantives of Div. III. Class ii., and of neuters of Div. IV. Class ii., is to change the older vowel endings (-a, -u, -o) first into -e and then into -en.

¹ In Saxon English the plural endings were -o, -a, -u.

² Plurals in -es occasionally occur, as *wederes*, p. 13. (See *wederes* in Sax. Chron. ed. Earle, p. 229.)

2. The older forms of brothers, sisters—*brothres, sustres*—would lead us to suppose that the *s* was a later addition to the plural suffix *-e*, so that *brothres, sustres* are not equivalent to *brotheres, susteres*, but = *brothr-e-s, sustr-e-s*.

This addition of an *s* to a final *e* was very common in the Early English period, so that we find, even in the same work, such forms as the following, which have been rather perplexing to our English grammarians:—*en-e, en-e-s* (once), *neod-e, neod-e-s* (needs), *heonn-e, heonn-e-s* (hence), *twi-e, twi-e-s* (twice), *thri-e, thri-e-s* (thrice).

3. The genitive plural *-ene* and *-e* maintained their ground for some time; the former however, occasionally contracted to *-en*, was the last to go out of use.

4. We find no examples as yet of genitive plurals in *-es*.

ADJECTIVES.

The adjective, as in Anglo-Saxon and modern German, has a Definite and an Indefinite form, the former being used when it is preceded by the definite article, a demonstrative or a possessive pronoun¹, and the latter in all other cases.

I. THE DEFINITE FORM.

The nominative masculine singular has two forms in *-a* and *-e*, of which the latter is the more commonly used. The oblique cases of masculines and feminines have *four* varieties, corresponding very closely to the first or *n* declension of nouns.

		SINGULAR.		
		Masc.	Fem.	Neut.
Nom.	{	1. god-a,	god-e,	god-e.
		2. god-e,	god-e,	god-e.
Gen.	{	1. god-an,	god-an,	god-an.
		2. god-a,	god-a,	god-a.
Dat.	{	3. god-en,	god-en,	god-en.
		4. god-e,	god-e,	god-e.
Acc.	{	1. god-an,	god-an,	god-e.
		2. god-a,	god-a,	god-e.
		3. god-en,	god-en,	god-e.
		4. god-e,	god-e,	god-e.

¹ Adjectives qualifying nouns in the vocative case usually take the definite form, as in Saxon English.

PLURAL.

Masc. Fem. Neut.

Nom.	{	1. god-an.
		2. god-a.
Acc.	{	3. god-en.
		4. god-e.
Gen.	{	1. god-ena.
		2. god-ene.
		3. god-en.
		4. god-e.
Dat.	{	1. god-an.
		2. god-a.
		3. god-en.
		4. god-e.

EXAMPLES OF THE FIRST FORM.

A. From the Homilies.

þe *halia* gast 89; þe *helia* gast 93, 97; þe *almihtiza* 97; þe *ahweld-enda dema* 105; þe *visa* mon 107—(nom. sing.).

þes *halzan* gastes 3ife 99; þes *halzan* gastes isundinge 99; þere *halzan* þremnesse 101; to þere *upþlican* riche 41; on þam *ealdan* pentecoste 89; of þam *halzan* gaste 99, 101; to þan *almihtizan* gode 111; þene *halian* gaste 91—(gen. dat. and acc. sing.).

þa *mildheortan* 109; þa *modian* 111; þa *drorizan* 95; þas *lenan* world-þing 105; þa *mildan* 113—(nom. and acc. pl.).

on ure *god-an* weorcan 107; bi þan gastliche *wrecchan* 113—(dat. pl.).

B. From the Gospel of St. Matthew.

The nominative singular in *-a* occurs frequently along with the form in *-e*, even in the same verse.

þu *god-e* þeow and *getreowa* xxv. 23; þu *efela* þeow and *slawe* xxv. 6 (nom.); þan *towewardan* eorre iii. 7; on þa *halgan* ceastre iv. 5; þonne *unmyttan* þeowan xxv. 30—(acc. and dat. sing.).

þas *halgan* gastes xii. 31—(gen. sing.).

þa *mildheortan* v. 7; þa *godan* v. 45; þa *untruman* xiv. 14; þa *þermestan* xxiii. 6; eale ge *blindan* xxiii. 17—(nom. and acc. pl.).

C. From Peri Didaxeon.

se *ruwa* gealla; se *swerta* gealle 82; se *yfela* wæta 130—(nom. sing.).

of þan *swertan* wætan 94; of þare *drizan* hætan 96; on þan *wynstran* earme; to þan *scearpan* bane 124—(dat. and acc. sing.).

to þan *menniscan* toþan 102; of þan *scearpan* banum 138—(dat. pl.).

D. In the Rule of St. Benet the forms in *-a*, *-an*, &c., are of more frequent occurrence than the other varieties.

EXAMPLES OF THE SECOND FORM.

A. From the Homilies.¹

þe *wrecche* mon 27; þe *halie* gast 53; þe *ʒelowe* clath 53—(nom. sing.).

on þere *ilca* nihte 87; of þam *halia* gast 97; þene *halia* gast 97; imong þan *muchela* wisdoma 125; to þe *halʒa* gast 101; on þa *halʒa* preomnesse for 99; ʒa *reʒa* dome 15; þes *halʒa* gastes to cume 101; of þan *herða* flinke 129—(gen. dat. and acc. sing.).

þos *blaca* tadden 53; þa *isibsumma* 113—(nom. pl.).

B. From the Gospel of St. Matthew.

For examples of the nominative singular, see quotation above from xxv. 6.

þa *rihtwisa* xiii. 43; swa beoð þa *fyrmostan* ytemeste 7 þa *ytemesta* fyrmesta xx. 16—(nom. pl.).

mid hera *brada* handen xxvi. 67 (dat. pl.).

C. From Peri Didaxeon.

þa *awerʒeda* adle 94; þa *yfela* wæta 130—(nom. and acc. pl.).

D. From the Rule of St. Benet.

ʒeond þa *sylfa* tida 84 a (acc. pl.).

EXAMPLES OF THE THIRD FORM.

A. From the Homilies.

þes *halʒen* gastes to cume 99; to þan *ilearfullen* hirede 89; þene *heouenlichen* epel 113—(gen. dat. and acc. sing.).

¹ In the Homilies the nominative masculine in *-e* is by far the most common.

þa *iudeiscen* men 89; þa *untrummen* 91; þa *synfullen* 95; þa *soðen* ileafen 97—(nom. and acc. pl.).

þan *sunfullen* 95 (dat. pl.).

-B. From the Gospel of St. Matthew.

þam *wisen* were vii. 24; þan *desien* men vii. 26; to þam *lamen* ix. 2; on þare *towearðen* xii. 32; on þinen *swiðren* xx. 21; *enne lamē* ix. 2; þane *strangen* xii. 29—(dat. and acc. sing.).

þa *goden* xiii. 48; ofer þa *yfelen* v. 45; eale 3e *desigen* xxiii. 17—(nom. and acc. pl.).

C. From the Rule of St. Benet.

þære *halgen* cyrican 89 a; þes *arfesten* 7 þes *mildheorten* 90 b; þære *regollicen* styre 110 a; þæs *halzen* gastes 111 a; þære *stiðesten* discepline 117 a; þæs *awyriðeden* gastes 131 a; þæs *halizen* reoðeles 132 a—(gen. sing.).

of þare *ealden* 3ecyðnesse 76 b; of þare *ealden* æ 137 b—(dat. sing.).

þæne *e3fullen* cwede 89 a (acc. sing.).

þa *unstrangen* sy 130 b (nom. pl.).

þurh þa *halgen* fæderes 125 b (acc. pl.).

D. From Peri Didaxeon.

on þan *manniscen* lichama 82 (dat. sing.).

EXAMPLES OF THE FOURTH FORM.

A. From the Homilies.

þes *halie* gast 93; þes *hal3e* gastes 99—(gen. sing.).

fram þam *halie* hesterdei 87; on þere *alde* la3e 87; on þere *ilke* nihte 87—(dat. sing.).

þa *rede* se 87; þa *alde* æ 87; þurh þe *halie* fullht 87; þane *unrihtwise* mon 117—(acc. sing.).

þas *faze* neddre 53; þes *riche* men 53—(nom. pl.).

bi þan *gastliche* wrecchan 113—(dat. pl.).

B. From the Gospel of St. Matthew.

þanne *ytemeste* ferþyng v. 26; þanne *strange* wind xiv. 30; þanne æreste *fisc* xvii. 27; on mine *swiðre* xx. 23; on his *nywe* berienne xxvii. 60—(dat. and acc. sing.).

þa *gastlice* þearfan v. 3; þa *sibsume* v. 9; þa *unclæne* gastes viii. 16; þa *fermeste* xxiii. 6; þa *blinde* ix. 28; þa *manfulle* xiii. 38; þa *blinde* 7 þa *healte* xxi. 14—(nom. and acc. pl.).

wa eow *blinde* xxiii. 16, 19, 24—(dat. pl.).

C. From the Rule of St. Benet.

pare *halize* preomnesse 75 b ; pere *regollice* stere 115 b—(gen. sing.).
to þan *egfulle* godes dome 74 a ; of þare *nywe* æ 75 b ; of þære *niwe*
æ 137 b ; on *halize* þeudome ; of þam *yldeste* 117 b—(dat. sing.).
þa *cræftize* menn 118 a ; þa *ylðre* swustre 127 b—(nom. pl.).
þa *yngre* swustre 127 b—(acc. pl.).
mid hyre *yfele* dedan 91 a ; þam *seoce* 93 a—(dat. pl.)

D. From Peri Didaxeon.

on þan *middemyste* ædra 112 ; of þare *mycle* hætan 128 ; of þan
scearpe bane 140—(dat. sing.).
þa *yfele* wæta 130 ; þe *ealde* læces 130, 138—(nom. pl.)
In Peri Didaxeon we have the indefinite instead of the definite form
in 'þæs *seocys* mannes eare' 88 ; 'þæs *yfeles* wætan' 130.

II. THE INDEFINITE FORM.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	God,	God,	God.
Gen.	God-es,	God-re, God-ere, God-e,	God-es.
Dat.	{ God-e, God-en, God-um,	God-re, God-ere, God-e,	God-e. God-en. God-um.
Acc.	God-ne,	God-e,	God.

PLURAL.

Masc. Fem. and Neut.

Nom. and Acc.	God-e.
Gen.	God-re, God-ere, God-e, God-ra.
Dat.	God-e, God-en, God-an, God-um.

ILLUSTRATIONS.

godes cunnes 5 ; *alles* pinges 7, 13 ; *nanes* godes 9 ; *mennisses*
metes 11 ; *þines* drihtenes 11, 37 ; *ðres* monnes 13, 29 ; *þines*
eorðliches louerdas 21 ; *anes* *eorðliches* monnes 33 ; *sunfulles* monnes,
alles cunnes 79, 95 ; *liuwendes* godes 83 ; *elches* monnes 99 ; *monies*

cunnes 103; *enies monnes* 121; *alles ileffulles moncunnes* 121; ures lichomes 127; *liuizendes godes* 131—(gen. sing. masc. and neuter).

of *elchan* hiwscipe 87; *ewilcum* 93; *unwilchen* 97; on *elche* huse 87; to *ane gode* witege 97—(dat. sing. masc. and neut.).

godne ileafe 5; *elcne* herm 13; *michelne* teone 15; *unwilcne* mon 17; hine *seolfne* 17, 95; wið *oþerne* 19; *swilcne* lauerd 21; *godne* red 71; *glesne* ehþurl 83; *haline* 99; *sarine*, *blindne*, *unhalne* 111; *minne* gast 113; on *erne* marzen 115; *snoterne* 117—(acc. sing. masc.).

mid *godere* heorte 3; under *mire* onwalde 13; mid *mucbele* blisse 13; for *halie* chirche 17; mid *gode* heorte 23; *pire* sunne 25; of *pire* misdede 33; mid *mildere* steuene 45; mid *edmode* heorte 71; mid *muchlere* blisse 87; *godere* hele 57; of *elchere* þeode 89; mid *nane* laðnesse 95; on *muchelere* sarinesse 101; of *nane lichamliche* pinunge 97; of *elchere* wohnesse 103; on *soðre* annesse 99; to *elchere* duzeðe 103; on *gastliche* blisse 105; in *eche* pine 143; mid *worldliche* ehte 149—(dat. sing. fem.).

feole *oðre gode* werke 9; *alra* kinge king 33; *alra* swiðest 33; *alre* welene mest 33; *alra* lengest 49; summe *pine* sunna 37; *alla sunfulle*¹ 51; *lefulle* monne lauerd 77; *godra* gaste 97; heore *beire*, heore *beira* 99; *alre* sunnen 97; *unrihtwisra* 117; *þinra* welena 111; *alle sunfulle* monne leddre 149—(gen. pl.²).

mid *mislīchen* spechen 89; mid *furene* tungen 93; to *ateliche* deoflan 103; bi *oðran* rihtwise 105; mid *irenen* neilen 121; *oðran* þingan 125; us *allen* 125; of *twam* þingen 135—(dat. pl.).

The indefinite article follows the indefinite declension:—

	Masc.	Fem.
Nom.	an,	are.
Gen.	anes,	are, ane (anre).
Dat.	ane,	are, ane (anre).
Acc.	anne, enne, (an, neuter). }	ane.

We find *n* dropping off occasionally before neuter nouns; as, *a* lutel ater 23; *a* scep 121.

¹ In the text *of* has been inserted before *alla* by the scribe.

² In the older Homilies, pp. 216–245, we find forms in *-ra* and *-re*; cp. *alra* 217, 219, *alre* 231, *beire* 219.

COMPARISON.

The comparative degree of adjectives ends in *-re* (of adverbs in *-er*), the superlative in *-este* (of adverbs in *-est*); cp. *fulre* 25; *deoppre* 49; *softeste*, *wunsumeste* 35.

IRREGULAR FORMS.

ald,	eldre,	eldeste.
god,	bet, betre,	beste.
lang,	leng,	lengeste.
lute, luttle,	lesse,	leste.
strang,	strengre,	strengeste.

DEMONSTRATIVES.

(i.) Definite Article—*pe*, *þeo*, *þat*.¹

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	<i>pe</i> ,	<i>þa</i> , <i>þo</i> , <i>þeo</i> , <i>þe</i> ,	<i>þat</i> , <i>þet</i> .
Gen.	<i>þes</i> , <i>þas</i> ,	<i>þare</i> , <i>þere</i> , <i>þer</i> , <i>þar</i> ,	<i>þes</i> , <i>þas</i> .
Dat.	{ <i>þam</i> , <i>þan</i> , <i>þon</i> , <i>þa</i> , }	<i>þere</i> , <i>þer</i> ,	<i>þam</i> , <i>þan</i> , <i>þon</i> , <i>þa</i> .
Acc.	{ <i>þene</i> , <i>þane</i> , <i>þone</i> , <i>þen</i> , <i>þenne</i> , <i>þanne</i> , <i>þe</i> , ² }	<i>þa</i> , <i>þo</i> , <i>þeo</i> , <i>þe</i> ,	<i>þet</i> , <i>þat</i> , <i>þe</i> . ²

PLURAL.

Masc. Fem. and Neut.

Nom. and Acc. *þa*, *þe*, *þeo*, *þo*.Gen. *þere*, *þera*.Dat. *þam*, *þan*, *þon*.

¹ In the older Homilies, pp. 216-245, we have still kept up forms in *s*, as *se* (masc.), *si*, for *seo* (fem.). The earliest use of *ðe*, *ðio* occurs in the Northumbrian Gospels (tenth century).

² This form (*þe*) occurs most frequently after prepositions, and may be considered as an *objective* case. The same usage is found in the latter part of the Saxon Chronicle (ed. Earle): cp. *mid þe cyng* 256; *of þe temple* 257; *on þe circe* 263; *o þe land* 262; *of þe castles* 262. Of an *indeclinable* *þe*, said to be in use in the twelfth and thirteenth centuries, see Cockayne's remarks, in *St. Marherete*, p. 85, on Sir F. Madden's assertion.

ILLUSTRATIONS.

pes flesces 9; *pes* deofles 17; *pas* fulhtes beðe 23; *pas* kinges hus 51; *pes* . . . monnes 95; *pes* . . . godes 123—(gen. sing. masc.).

þam dēofle 37; et *þan* est 3ete 5; to *þam* setteresdei 9; to *þan* sinagoge 9; on *þam* laze,¹ on *þan* laze 9; to *þan* preoste 17; to *þan* blisse¹ 11; of *þam* oðer 23; from *þan* helle and fram *þan* pine¹ 25 et *þam* fulhtbeda 37; bi foren *þam* ilke stude 43; mid *þan* fedre 47; efter *þan* . . . word 75; of *þan* . . . atter 75; of *þan* gast 81; of *þam* folche 87; fram *þan* estertid 87; on *þam* pentecoste 89; of *þen* hali gast 81; *þon* monne, *þon* deofle 15; of *þon* licome 35; on *þon* deie 41, 91; for *þon* eie 97; of *þa* fredome 41; uppon *þa* chese 53; to *þa* deðe 121; for *þa* reða dome 15²—(dat. sing. masc. and neut.).

in *þane* castel 3; *þane* weye 5; o3ein *þene* castel 5; þurh *þene* gast 7; *þenne* sunnedei 11; *þene* mon 31; *þene* gnast 81; *þene* nome 83; on *þene* helend 77; *þene* mon 113; *þene* stan 141; *þone* deð 109—(acc. masc.).

inne *þe* weye 3, 5; on *þe* godspel 5; mid *þe* licome 21; þurh *þe* lust 11; in *þe* castel 23; mid *þe* feder 41; mid *þe* sune 41; mid *þe* halie gast 41; bi *þe* hefede 41; in *þe* putte 49; in *þe* uenne 49; mid *þe* wetere 51; mid *þe* streme 51; þurh *þe* . . . smel 53; of *þe* chese 53; for *þe* huue 65; þurh *þe* witega 71; ine *þe* . . . godspel 73; ine *þe* sune 77; bi *þe* weye 77; i *þe* wetere 79; i *þe* lufte 79; of *þe* . . . fure 81; þurh *þe* glesne ehþurl 83; to *þe* . . . gast 101; of *þe* sede 133; anuppe *þe* stane 133; bi *þe* weie 133; þurh *þe* treo 129; to *þe* sede 135—(acc. masc. and neut.). This modern form occasionally occurs after a transitive verb, as *pinen þe* licome 21; *habbeþ þe* nome 53.

þe chirche 9; *þe* boc 21; *þe* sunne 77; *þe* mihte 105; *þe* clenesse 111; *þeo* eorðe 53; *þeo* e 89; *þeo* heorte 109; *þa* assa 9; *þa* saule 35; *þa* boc 37; *þa* sunne 39; *þa* clennesses 111; *þa* tunge 109—(nom. sing. fem.).

et *þan* est 3ete *þere* burh 5; *þere* saule 19, 35; *þer* orþe 79; *þer* saule bihove 85—(gen. sing. fem.).

toward *þare* burh 3; to *þere* dune 3; of *þere* burh 3; in *þere* strete 7; mid *þere* [la3e] 9; for *þere* saule 9; to *þer* ilke chirche 31; in *þere* sunne 33; bi *þer* heorte 41; in *þere* þruh 51; in *þare* þruh 51; in *þere* sea 51; into *þare* eche pine 53; in *þere* eorðe 53; into *þer*

¹ In A.S. *la3e*, *blisse*, *helle* and *pine* were feminine.

² Cp. on *þa* heafedan (on the head), *Peri Didaxeon*, p. 100.

strong pine 53; to *þere* saule 63; of *þere* mihte 79; of *þere* wunde 83; on *þere* laze 87; on *þere* nihte 87; of *þere* se 87; on *þare* se 89; under *þere* e 89; on *þere* boc 89; wiðinne *þere* buruh 89; mid *þere* annesse 93; to *þare* blisse 99; on *þere* . . . weorlde 135; mid *þere* elmesse 137—(dat. sing. fem.).

þe chirche 9; *þa* blisse 7; *þa* wrake 9; *þa* sunne 21; *þa* godnesse, *þe* elmesse, *þa* dedbote 23; *þeo* deopnesse 49; *þa* welle 41; *þa* se 87; on *þa* þreomnesse 99; *þeo* elmesse 135; *þe* sunne 143—(acc. sing. fem.).

ouer al *þe* burh 3; uppon *þa* fole 3; ouer *þe* chirche 7; on *þa* laze 9; into *þe* þeosternesne 61; et *þe* dure 73; ine *þe* rode 147—(acc. sing. fem.).

þa apostles 3; *þa* men 27; bi *þa* honden 41; *þa* wepne 83; ouer *þa* apostles 93; *þeo* men 31; *ðeo* sterren 133; *þo* engles 63; *þe* saulen 41; *þe* rapes 47, 51; *þe* ureisuns 51; *þe* apostles 89—(nom. and acc. pl.).

uppon *þe* . . . treowe 5; bi *þe* eȝen 41; of *þe* sunnen 51; ine *þe* eȝen, ine *þe* eren 153; mid *þe* eȝen 157—(acc. pl.).

imundie *þera* appostlene lare 89; *þere* apostlan 91; þurh *þere* apostlene muȝe 133; et *þere* apostlan fotan 101; þurh *þere* clerkene muȝe, 133; on *ðere* monne heorte 135; *þere* heȝene monnan heortan 95—(gen. pl.).

of *þan* floc manna 3; for *þan* deoflan 27; et *þon* monnen 29; uppon *þan* treon 41; of *þon* . . . heȝene 87; to *þan* apostlan 91; *þam* apostlam 91; of *þon* apostlum 93; bufan *þam* apostlas 95—(dat. pl.).

(ii.) *þes*, *þeos*, *þis* (this).

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	<i>þes</i> ,	<i>þeos</i> , <i>þos</i> , <i>þas</i> ,	<i>þis</i> .
Gen.	<i>þises</i> ,	<i>þisse</i> , <i>þissere</i> , <i>þisser</i> , ²	<i>þises</i> .
Dat.	<i>þisse</i> , ¹ <i>þese</i> ,	<i>þisse</i> , <i>þissere</i> , <i>þisser</i> ,	<i>þisse</i> .
Acc.	<i>þisne</i> , <i>þesne</i> ,	<i>þeos</i> , <i>þas</i> ,	<i>þis</i> .

PLURAL.

Masc. Fem. Neut.

Nom.	<i>þas</i> , <i>þeos</i> , <i>þes</i> , <i>þis</i> .
Gen.	<i>þisse</i> , <i>þissere</i> .
Dat.	<i>þis-an</i> , <i>þis-en</i> , <i>þise</i> , <i>þisse</i> .
Acc.	<i>þas</i> , <i>þeos</i> , <i>þes</i> .

¹ For *þise* = *þis-en* = *þis-un*.

² *ðisser* occurs in the N. Gospels, John xx. 30.

ILLUSTRATIONS.

pes put 49; *pes* mon 79, 81; *pes* wreche 81; *pes* prest 81; *pes* diakne 81; *pes* dei 87—(nom. sing. masc.).

ðisses deiȝes 97—(gen. sing. masc.).

in *piſse* putte 51; of *piſse* mon 81; on *piſse* deie 89—(dat. sing. masc.). (If 'bi *pis* mon,' p. 83, be not an error of the scribe for 'bi *piſse* mon,' we have an instance of the modern form of 'this'; cp. *pis* putte 51).

piſne lofsong 5; *pesne*, mon 27; *pesne* red 63—(acc. sing. masc.).

peos world is 7; *nis* *pas* weorld 35; *peos* ehte turneð 53; *peos* tide is 89; *pos* godnesse mihte 81; *pos* world wende 81; *pas* wrake is 15—(nom. sing. fem.).

piſse woreldes 35; *piſse* worlde sarinesse 103; *piſsere* sterke worlde 105—(gen. fem.).

on *piſsere* tid 91; efter *piſsere* biſnunge 93; inne *piſse* laȝe 9; on *piſse* worlde 33, 89; mid *piſse* fluhte 81—(dat. sing. fem.).

luueð *pas* muchele prude 49; he erest aſtalde *peos* woreld 19—(acc. fem.).

pas dages beð 11; weren *pas* preo laȝe 11; *pas* laȝen weren 15; hwet boð *pas* peues 79; *peos* weord 47; *peos* men doð 49; *peos* wimmen beoð 53; *pos* men habbeð 53; *pos* word 65; *pos* blaca tadden bitacneð *pes* riche men 53—(nom. pl.).

on *piſse* dazen 11; of *piſse* limen 23; of *piſse* þinge 37, 73; to *piſſan* . . . ȝeuan 99—(dat. pl.).

ne forſwerie pre *pas* bebode 13; *pas* ruperes and *pas* reueres and *pas* peues þu aȝest luuan 15; breke *pas* word 79; of *pas* pinen 43; to *peos* weordes—(acc. pl.).

pes is used pronominally, as *pes* mihte ſpeken 83.

PRONOUNS.

1. The hard and soft (the ancient and modern) forms of the 1st person are seen in *ic* and *ich*, of which another variety is *iȝ*.

ic occasionally coalesces with *mey* and *mot*, as *mahtic* 31, *mostic* 35.

2. The 1st and 2nd persons have a dual number, as *wit*, we two; *ȝit*, ye two.

3. Some new forms begin to make their appearance, as *his*, I (l. 223, p. 173); *ha*, she, her, they, them; *hes*, them; *es*, *is*, *his*, her.

4. When the pronouns are used reflectively they are put in the dative case.

5. *Seolf* (self) is often added to the reflective pronoun, as 'Ic me *seolf*,' = I myself. The reflective pronoun is sometimes omitted, as 'Ic *seolf*,' = I (my)self.

Self is usually declined like the indefinite adjective; but we find *seolfe* or *seolue* as well as *seolfne* in the accusative, while the dative singular and plural *-um* dwindles down to *-an* or *-en*, *-e*. Cp. hine *seolfne*, hine *seolue* 25; hine *seolfe* 29; mide gode *seoluan* 107; to him *seoluen*, mid him *seolue* 61; eow *seluen* 35; on us *seluan* 123.

The Personal Pronouns are :—

SINGULAR.					
1st Pers.		2nd Pers.		3rd Pers.	
				Masc.	Fem. Neut.
Nom.	Ic, ich, ih,	þu.		he.	heo, hi, ha, hit.
Gen.	min,	þin.		his,	hire, here, his.
Dat.	me,	þe.		him,	hire, him.
Acc.	me,	þe.		hine, him,	{ heo, hi, ha, } hit. es, his,
Plural.					
				Masc. Fem. and Neut.	
Nom.	wit, we.	3it,	3e. ¹	hi, heo, ha.	
Gen.	ure.		eower, euwer.	heore, hore, here.	
Dat.	us.		eow.	hem, heom, ham.	
Acc.	unc, us.	hinc (inc),	eow.	hi, heo, hes, heom, ham, ha ² .	

The Possessive Pronouns are formed from the genitive case, those of the 1st and 2nd persons being declined like adjectives of the indefinite declension, while those of the third are indeclinable.

Mi and *pi* are occasionally found for *min* and *þin*.

The Relative Pronouns are—*þe* (= A.S. *se*), *þe*, and *pet* (or *pat*).

pet has often the force of our compound relative *what*:—'he wule herkien *pet* þe preost him leið on' 31.

The Interrogative Pronouns are *hwa* (who); *hwet* (*hwæt*); *hwile* (which); *hweðer* (which of two, whether).

¹ In the older Homilies, pp. 216-245, we have *3ie* = ye; *3iure* = your; *3iu* = you.

² In some of the Midland dialects we find *hise* as the plural of *his*.

	Masc. and Fem.	Neut.
Nom.	hwa,	hwet (hwat).
Gen.	hwas,	hwas.
Dat.	hwem, hwam, hwan,	hwem, hwam.
Acc.	hwem, hwam, hwan,	hwet (hwat).

The **Indefinite Pronouns** are *me* (= A.S. *man*, one; cp. Ger. *man*, Fr. *on*), and *hwa*, who (cp. 'as *who* says'), as in the phrase 'jif *hwa* is,' = if *any one* is, 9.

VERBS.

Voice.—The verbs *beon*, *em*, and *weorðan* are employed along with the perfect (or past) participle to form the passive voice.

Mood.—There are four moods distinguished by inflection; namely, the Subjunctive, Imperative, Infinitive, and Indicative.

SUBJUNCTIVE MOOD.—The present subjunctive has frequently the force of the imperative. Cp. 'hwa efre þenne *ilokie*,' = let each one then observe, 47; *herien* we = let us praise; *luwian* we = let us love, 123.

IMPERATIVE MOOD.—Strong verbs have no inflexion in the 2nd person imperative, unless the root ends in a double consonant, which then takes a final *-e*.

Weak verbs have the 2nd person singular in *-e* if the infinitive ends in *-ien*, *-ie*,¹ or if the base terminates in a double consonant.

The plural imper. ends in *-eð* (*-að*, *-et*), or in *-e* when the pronoun follows the verb.

INFINITIVE MOOD.—The infinitive mood ends for the most part in *-en* or *-an*; as, *milcian*, *werian*, *luwan* 15; *þenchen* 15; *lokien* 17. Sometimes the *n* is dropped, as *fere* 5, *hene* 13, *wundie* 15, *sawe*² 133.

¹ In Saxon English the 2nd imp. sing. of verbs in *-ian* terminated in *-a*, of which we have an example in the present Homilies, cp. *esca*, p. 35.

² In the older Homilies we find an infinitive in *-a*, *habba*, 221: cp. 'sile him *drinca*,' Peri Didaxeon, p. 128; 'scel he *habba*,' p. 116. In the Northumbrian Gospels we find infinitives in *-a* and *-e*: cp. *gefraigne*, John xvi. 19; *wyrce*, John xv. 5.

The gerundial or dative infinitive usually adds *-e* to the ordinary infinitive, as *letiene* 17; but we have many instances of the older and fuller form, as *wurcenne* 117.

It sometimes takes the form of the ordinary infinitive; as, he him *sefeð lutel to etene* and *lesse to drinke* 147; þet is to *understandan* 127.¹

We find it taking the participial inflexion *-inde*, as 'to *swimminde*,' for 'to *swimmene*,' 51; to *teoliende*, = to *teoliene*, 133.²

PARTICIPLES.—1. The imperfect (or present participle) ends in *-ende* (the older form), or in *-inde* (the modern form).³ The earliest instance of participles in *-inde* occurs in *Peri Didaxeon*, p. 84.

2. The perfect (or past) has the prefix *i-* (occasionally *3e-* or *hi-*), except in verbs commencing with the following prefixes: *a-*, *at-* (*et-*), *bi-* (*be-*), *for-* (*uor-*), *of-*, *to-*, *un-*, *wip-*.

The perfect participles of strong verbs end in *-en*. (Occasionally the *n* is dropped, as in *Lazamon's Brut*. Cp. *inume* 140; *ifalle* 149; *unðerfonge* 149; *purhstonge* 151).

The perfect participles of weak verbs terminate in *-ed*, *-d*, *-t*.

INDICATIVE MOOD.—The present tense has often the force of the future. *Shall* (*scal*) is not always a sign of the future tense, but must often be rendered *must*, *ought*, *should*.

1. *Present Tense*.—The 1st pers. sing. ends in *-e*, the 2nd in *-est* (*-ast*), 3rd in *-eð* (*-að*, *-et*). The plural 1st, 2nd, 3rd ends in *-eð* (*-að*, *-et*), or in *-e* when the pronoun follows the verbs.

Verbs ending in *-d* or *-t* have *-t* for *-deð* or *-teð*, as *bið*, bids, asks; *fret*, eats; *hat*, commands; *halt*, holds.

2. *Past Tense*.—A past emphatic is sometimes formed by *gan*, *gon* = did.

The past tense 1st and 3rd sing. of weak verbs terminate in *-ede* (*-ade*, *-ode*); *-de*, *-te*. Strong verbs form the past tense by change of the root vowel.

The 2nd pers. sing. of weak verbs ends in *-est*. In strong verbs the inflexion is *-e*.

¹ In the Lindisfarne Gospels we find *losige* = *losanne*, Mark i. 24.

² This corruption is very common in the Northumbrian Gospels.

³ In the fourteenth century participles in *-inde* are a very good mark of a Southern dialect.

The plural ends in *-en* (*-un*). Some strong verbs have a change of vowel in the preterite plural, as—

Past sing. band, past pl. bunden.
 „ „ sang, „ „ sungen.
 „ „ swam, „ „ swummen.

The following is a list of the strong forms in the present Homilies, pp. 1-183, 216-245:—

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
bere,	ber 39, 131,	. . . . .	i-boren 7, 33.
a-belȝe,	abelh 111.	. . . . .	. . . . .
berȝe,	. . . . .	. . . . .	i-borȝen 171, 169.
bete,	beot 121.	. . . . .	. . . . .
i-bide, } bidde, }	i-bad 35. bed 85,	. . . . . . . . . .	. . . . . i-beden 45.
binde,	bond 79,	bunden 121,	{ i-bunden 7. ȝe-bunden 3. i-bunde 69.
blawe,	{ blou 75.	. . . . .	. . . . .
a-blawe,	{ a-bleow 99. a-bleu.	. . . . . . . . . .	. . . . . . . . . .
a-brede,	a-breað 219, 235,	. . . . .	a-broden 239.
breke,	brec 19, 79,	. . . . .	i-broken 83.
buȝe, } a-buȝe, }	. . . . . { a-beh 45. a-beah 227.	buȝen 91, 223. . . . . . . . . . .	. . . . . . . . . . . . . . .
ceose,	{ iches 97.	. . . . .	. . . . .
a-ceose, }	{ ȝecas 235,	. . . . .	i-coren 45, 55.
to-chine,	a-ceas 229, to-chan 141.	. . . . . . . . . .	i-core 71.
cnawe,	. . . . .	. . . . .	i-cnawen 137, 169.
cume,	com 5,	. . . . .	i-cumen 119.
cweðe,	cweð 3,	. . . . .	{ i-queðen 161, i-cwede 269. icweðen 103.
delve,	. . . . .	. . . . .	i-dolven 49.
dreoȝe,	. . . . .	. . . . .	idreȝen 51.

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
ete,	{ et 231. æat 233. æt.	. . . . .	. . . . .
falle,	{ feol 61, 79. feoll 93. fol 223. uol 61. bi-fel.	. . . . .	. . . . .
bi-falle,	. . . . .	. . . . .	bi-falle 149.
fare,	. . . . .	. . . . .	for-faren 141.
for-fare,	. . . . .	. . . . .	. . . . .
finde,	fond 139, 141,	. . . . .	{ i-funden 35. i-funde 69.
fleo3e,	{ fleh 81, uleh 79,	flu3en 129.	. . . . .
fo,	. . . . .	. . . . .	. . . . .
bi-fo,	. . . . .	. . . . .	bi-fongen 151.
under-fo,	ifeng 77, underfeng 73 91,	. . . . .	underfonge 149.
3elde,	. . . . .	. . . . .	unfor-3olden 41.
bi-3ete,	. . . . .	. . . . .	bi-3eten 29, 35.
a3ife,	. . . . .	. . . . .	a-3even 31.
3ife,	{ gef 17, 75, 3iaf 223,	. . . . .	{ i-3even 83. i-3efen 79.
for-3ife,	. . . . .	. . . . .	for-3euen 37.
bi-ginne,	bi-gon 43,	on-gunnen 89,	bi-gunne 77.
glide,	glad 91.	. . . . .	. . . . .
halde,	heold 9,	. . . . .	{ i-halden 87. 3e-halden 229.
a-hange,	. . . . .	. . . . .	a-honge 41.
a-ho.	. . . . .	. . . . .	. . . . .
hate,	het 5, 97, heht 11,	. . . . .	{ i-haten, i-hate 3, 49, 97.
a-hebbe,	ahef 113.	. . . . .	. . . . .
for-hele,	. . . . .	. . . . .	for-holen 165.
helpe,	help 79,	. . . . .	i-holpen 81.
legge,	lei 33, 81.	. . . . .	. . . . .
leo3e,	. . . . .	. . . . .	i-lo3en 91.

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
for-leose,	. . . .	for-luren 93, 129,	{ for-lore 71. for-loren 21.
for-lete,	for-let 15,	. . . .	for-leten 151.
loce, }	. . . .	. . . .	i-loken 141.
be-loce, }	be-leac 225,	. . . .	be-locen 231.
limpe, }	. . . .	. . . .	i-lumpen 93.
be-limpe, }	be-lamp 219.	. . . .	. . . .
nime,	{ nom 31, 3e-nam 223,	. . . .	i-numen 29, 33. i-nume 149.
ride,	rad 3.	. . . .	. . . .
a-rise,	aras 123,	. . . .	a-risen 141.
sawe,	{ sow 161, seow 133, }	. . . .	3e-sawen 241.
scape, }	{ scop 165, i-scope 77, 129, 3escop 219, 3esceop, }	. . . .	{ i-sceapen 219. 3e-sceapen 219.
gescape, }	. . . .	. . . .	. . . .
seine,	scean 43.	. . . .	. . . .
scife,	. . . .	scriven 25,	i-scrifen 27.
scufe,	. . . .	. . . .	i-scouen 129.
seo,	seh 123,	. . . .	i-se3en 87, 93.
singe,	. . . .	sungen 7, 57.	. . . .
si3e,	seh 121.	. . . .	. . . .
sitte,	set 5.	. . . .	. . . .
sle,	slo3 39.	. . . .	. . . .
slepe,	slep 223.	. . . .	. . . .
smite,	smat 141.	. . . .	. . . .
speke,	{ spec 73, spek, }	. . . .	i-speken 51.
springe, }	. . . .	sprungen 141,	i-sprunge 171.
a-springe, }	a-sprang 227,	. . . .	i-sprungen.
stele,	. . . .	. . . .	i-stolen 31.
sterve,	. . . .	sturfe 233.	. . . .
stinge, }	. . . .	. . . .	i-stungen 121.
purh-stinge, }	. . . .	. . . .	{ purh-stongen 121, purh-stunge 149. purh-stungen 147.

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
stize, }	. . . . .	stizen 5, 115.	. . . . .
a-stize. }	{ asteh 17.	. . . . .	. . . . .
	{ astah 91, 229.	. . . . .	. . . . .
stonde,	stod 47,	. . . . .	i-stonde 47.
swelte,	swealt 225.	. . . . .	. . . . .
for swelze,	for-swealh 123.	. . . . .	. . . . .
swice, }	. . . . .	. . . . .	. . . . .
be-swice, }	. . . . .	. . . . .	be-swicen 229.
ge-swice, }	ge-sweac 223,	i-swicon 227.	. . . . .
swimme,	swam 51,	swummen 129.	. . . . .
a-swinde,	a-swond 133.	. . . . .	. . . . .
teo, }	teh 129,	. . . . .	i-tozen 31.
bi-teo, }	. . . . .	. . . . .	bi-tozen 31, 107.
peo,	. . . . .	. . . . .	{ i-pungen 107.
presche,	. . . . .	. . . . .	{ i-pozen 107.
wasche, }	{ wesch 79,	. . . . .	i-porschen 85.
	{ wosch 157,	. . . . .	3e-wasse 239.
a-wasche, }	. . . . .	. . . . .	{ a-wesscen 37.
	. . . . .	. . . . .	{ un-iwasse 237.
weaxe,	wex 241,	. . . . .	3e-waxen 13.
wepe,	{ weop 43.	. . . . .	. . . . .
	{ wop 157.	. . . . .	. . . . .
weorpe,	{ werp 129.	. . . . .	. . . . .
	{ warp 41,	. . . . .	i-warpen 143.
bi-winde,	. . . . .	. . . . .	bi-wunden 51.
bi-winne,	bi-won 41.	. . . . .	. . . . .
ge-wite,	i-wat 93.	. . . . .	. . . . .
write, }	wrat 13, 75,	writen 75,	3e-writen 11.
a-write, }	a-wrat 87,	. . . . .	i-writen 11.
i-wriðe,	i-wrað 123.	. . . . .	. . . . .
yrne, }	. . . . .	urnen 3.	. . . . .
eorne, }	. . . . .	. . . . .	. . . . .

Negative Forms :—*nam*, am not ; *nis*, is not ; *nes*, was not ; *nefde*, had not ; *nulle*, will not ; *nalde*, would not ; *nuten*, know not ; *nast*, knowest not ; *nusten*, knew not.

ANOMALOUS VERBS.

Indic. pres. sing. *aĥ*, *a₃*, ought ; 2nd, *a₃e*, *a₃est* ; 3rd, *aĥ* ; pl. *a₃en*.
Past *aĥte*.

Inf. *beon*, be.—Indic. pres. sing. 1st, *beo* ; 3rd, *bīð* ; pl. 1st, 2nd, 3rd, *beoð*. p. p. *ibeon*, *ibon*.

Inf. *cunnen*, be able.—Indic. pres. sing. 3rd, *con* ; pl. *cunnen*. Past sing. *cūðe* ; pl. *cūðen*. p. p. *icūð*.

Indic. pres. sing. 1st, *der*, dare ; 2nd, *derst* ; 3rd, *der*. Past sing. *durstē*, pl. *dursten*.

Inf. *don*, do ; ger. *donne*. — Indic. pres. sing. 1st, *do* ; 2nd, *dest* ; 3rd, *deð* ; pl. *doð*. Past sing. *dede*, *dide*, *dude* ; pl. *duden*. p. p. *idon*.

Indic. pres. sing. 1st, *em* ; 2nd, *ert*, *eart* ; 3rd, *is*. Past sing. *wes*, pl. *weren*.

Inf. *gan*, *gon*.—Indic. pres. sing. 1st, *go* ; 2nd, *gest*, *gast* ; 3rd. *gað*, *geð* ; pl. *goð*. Past sing. *eode*, pl. *eoden*. Imp. *goð*. p. p. *igon*.

Indic. pres. sing. 1st, *mei*, may ; 2nd, *miht*, *maht*, *meht* ; 3rd, *mei* ; pl. *mazen*, *muzen*. Past sing. 1st and 3rd, *mahte*, *mehte*, *mihte* ; 2nd, *mihtest*, *mahtest*.

Indic. pres. sing. 1st, *mot*, must, may ; 2nd, *most* ; 3rd, *mot* ; pl. *moten*. Past sing. *moste*, *muste*.

Indic. pres. sing. 1st, *scal*, *sceal* ; 2nd, *scalt*, *scealt* ; pl. 1st, *sculen*, *sceolen*, *scule*. Past sing. 1st and 3rd, *sculde*, *sceolde*, *scolde* ; 2nd, *scoldest* ; pl. *scolden*, *sculden*, *scolde*.

Indic. pres. sing. 3rd, *þerf*, need ; pret. *þerfte*.

Indic. pres. sing. 1st, *wat* ; 2nd, *wast* ; 3rd, *wat* ; pl. *witen*. Past, *wuste*.

Indic. pres. sing. 1st, *wille*, *wulle* ; 2nd, *wult*, *wilt* ; 3rd, *wile*, *wule* ; pl. *wulleð*. Past sing. *walde*.

ADVERBS.

1. Adverbs are formed from adjectives by the suffix *-e*, as *soð*, true ; *soðe*, truly.

Adverbs in *-lice* or *-liche* are formed from adjectives in *-lic* or *-lich*. Occasionally *-luket* is found in the comparative and *-lukest* in the superlative degree.

2. The suffix *-um* is for the most part attenuated to *-e*, as *selde* = seldom, and *hwile* = formerly, whilom ; *ane*, alone ; *forðe*, even.

3. In Lazamon's Brut a final *n* is often added to adverbs in *e*,

as *ino3en* = *ino3e*, enough. We have examples of this in *heren*, here, 29; and *twi3en*, twice, 37.

4. To adverbs in *-en* (*-on*) an *e* is sometimes added, as *heonen-e*, hence.

5. Of adverbs in *-es* (genitival) we find *alles*, altogether, 103; *deies* and *nihtes*, by day and by night, 7; *cuces*, *lives*, alive, 225; *ponkes*, freely, willingly, 21; *unponkes*, unwillingly, 17; *unweldes*, accidentally, 23.

The following, although in *-es*, are from older forms in *-e*, as *alrihtes*, 133; *perihtes*, immediately, forthwith, 33; *alunges*, altogether, 31; *enes*, once; *anundes*, anent, 55; *togederes*, together, 81; *upwardes* 59; *twies* 227.

6. Compound adverbs are formed by the prefix *on-*, *an-*, or *a-*, as *on-imis*, amiss; *on-ende*, lastly; *abac*, *adun*, *ariht*, *anon*; *mid*, as *mid iwisse*, with certainty, certainly.

7. *A þet*, *for-to*, until, 23, 119, are used instead of the older *oð-þæt*.

8. *Wet* or *wat* 11 is used for 'while,' 'as long as:' cp. *huet*, until, in *Ayenbite of Inwyrt*, p. 52, l. 13.

9. *Swa* and *alswa* become *se*, *alse* (whence by dropping of *l* our *as*, O. E. *ase*).

10. *þes* is used before comparatives, as *þes þe mare* 5.

PREPOSITIONS.

1. In the present Homilies prepositions have the same government as in the earliest stage of the language: cp. *in þane castel* 3; *ozein þene castel* 7; *þurh þene halie gast* 7; *wið oðerne* 19; *uppon þa assa* 5; *3eond þa eorðe* 91; *of þere burh* 5; *toward þare burh* 3; *for þere saule* 9; *et þan 3ete* 5; *mid þere e* 9.

2. Prepositions that formerly ended in *-an*, now terminate in *-an*, *-a*, *-en* or *-e*; as, *biforan* 15, 89, 111; *bufan* 95; *innan* 27, 43; *bitwihan* 37; *wiðinna* 43; *wiðinnan* 95; *butan* 95, 101; *anuppon* 42; *abuten* 11, 43; *biuoren* 5; *wiðinnen* 25, 41; *bi-efen* 39; *bitwenen* 41; *etforen* 41; *bihinden* 53; *buten* 89; *buuen*, *binopen*, 165; *abūte* 23; *inne* 27; *bute* 43; *anuppe* 133; *bitwene* 65, 141; *wiðute* 83; *wiðinne* 89.

3. *Betweo* becomes *bitwuce* 105, *bitwixen* 115, *bitwixan* 25, *bitwuxan* 91.

4. *Ope*, *iþe*, occurs for *on þe*, *in þe*, 79, 85.
5. *þurh* and *þuruþ*, through and thorough, 99.

CONJUNCTIONS.

We have many of the older forms still in use; as, *eiðer 3e . . . 3e* = both . . . and, 23; *nowðer . . . ne* = neither . . . nor, 9; *swa . . . swa* = so . . . as, 31. (Cp. *alse . . . alse*; *alse . . . se*; *swa . . . alse*; *alswa . . . se*; *swa . . . se*, 15, 49, 51, 153, 159).

hwat . . . hwat = both . . . and, 145; *oðer . . . oðer* = or . . . or; *ne . . . ne* = nor . . . nor; *þa hweþer*, nevertheless, 37; *nopeles*, nevertheless, 23; *þe*, or, 149; *þe*, than, 133; *to-hwon*, *for-hwon*, *forhwet*, wherefore, 81, 85, 165; *for-ði*, because; *for-hwi*, wherefore; *swilce*, as if, 41; *wip-þet*, provided, 3.

Ac often becomes *ah*; while *þah*, *þeh*, though, becomes *þach*, *þech*.

ON SOME PECULIARITIES OF 'ÞE WOHDUNG OF
URE LAUERD¹.'

As I have already stated, there are some grammatical peculiarities in the *Wohung* and the other treatises contained in the Cotton MS. Titus D 18, which we do not find in the oldest MSS. of the *Ancren Riwe*; or, in other words, there is an intrusive element that has been introduced by the transcriber of the Cotton MS., and which furnishes, as one might expect, some clue to the dialect in which the treatise is written.

In the *Ancren Riwe* the plurals of the present indicative end in *-eth*; but in the *Wohung* we have, in addition, plurals in *-en*, pointing to a *Midland* dialect; as *winnen* 273, *singen*, *fihten*, 275, *reden* 277, *hauen* 281, *drinen*, *habben*, *eken*, *leden*, 283.

In the *Ancren Riwe* the inflexions of the present singular are 2nd *-est*, 3rd *-eth*; but in the *Wohung* we have frequently 2nd *-es*, 3rd *-es*:—*ne wrekes tu þe nawt . . . bote longe abides*, &c., 275; *þi derue deað o rode telles riht in al mi luue, calenges al mi heorte*, 275.

¹ pp. 268–287.

These forms, taken with the plurals in *-en*, indicate a *West Midland* dialect.

In the Preface to Alliterative Poems I have shown that the West Midland dialect terminated the *2nd pers. sing. past indic.* of *weak verbs* in *-es* instead of *-est* (the Northumbrian dialect drops the inflexion), and of this we have numerous examples:—‘*Pu mades al pis world and dides hit under mine fet and makedes me lauedi,*’ &c. 271.

Like the fourteenth-century compositions in this dialect the *Wohung* has numerous Northern forms:—

1. Strong verbs drop all inflexion in the *2nd pers. past indic.*: *pu com me to helpe*, *feng to fihte*, p. 277. (See Preface to Genesis and Exodus.)
2. Imperfect (or present) participles end in *-ande*; see p. 277.
3. The prefix *i-* is dropped in the perfect (or past) participle; see p. 285.
4. *I* occurs frequently for *ich*, p. 269; *þai, tai* for *heo* (they); see p. 283.
5. Adjectives and adverbs end in *-li* and *like*, see pp. 269, 273, 279, 283. (See Preface to Genesis and Exodus.)
6. In the *Wohung* we find *fra*, from, p. 271; and in other parts of the Titus MS. D 18 we find *hethen, thethen* = hence, thence, &c.

THE DECLENSIONS OF NOUNS AND ADJECTIVES IN
THE LINDISFARNE AND RUSHWORTH GOSPELS
COMPARED WITH THOSE IN THE
PRESENT HOMILIES.

I. The Simple or *n* Declension. (p. xxi.)

1. In our Homilies we find oblique cases in *-a* and *-e* caused by the falling away of *n* from older forms, in *-an*, *-en*.

This change commenced before 1150, and we find traces of it in the Lindisfarne and Rushworth Gospels, as well as in the latter part of the Saxon Chronicle.

2. Instead of *-a*, *-e* the Northumbrian Gospels substitute *-o* *-u*.¹
3. In the present Homilies we have only *one* example of the substitution of the genitival *-es* for *-a*, *-e* (= *-an*, *-en*), in *lichomes*, a noun of the masculine gender; but in the Northumbrian Gospels *-es* frequently replaces the genitive suffixes *-a*, *-e* in nouns of all genders.
4. No examples of plurals in *-es* for *-a*, *-e* (*-an*, *-en*) occur in our Homilies, but here again the Northumbrian Gospels and the latter part of the Saxon Chronicle exhibit a tendency to adopt the inflexion of masculine nouns of the complex order in preference to the ordinary form of the *n* declension.
5. The following table may be compared with that on p. xxii, of the present work :—

SINGULAR.

Masc. Fem. and Neut.

	FIRST FORM.	SECOND FORM.
Nom.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .
Gen.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-es</i> (<i>-as</i>).
Dat.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .
Acc.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .

¹ This substitution is found in adjectives, verbs, and adverbs.

PLURAL.

Masc. Fem. and Neut.

	FIRST FORM.	SECOND FORM.
Nom.	-a, -o, -u, -e,	-es (-as).
Gen.	-ana, -a.	..
Dat.	-a, -o, -u, -e,	-e.
Acc.	-a, -o, -u, -e,	-es (as).

EXAMPLES OF THE FIRST FORM.

(i.) SINGULAR.

Nom.—*sterra* Matt. ii. 9; *lichoma* Matt. v. 29; *willo* Matt. vi. 10; *geleaho* Matt. ix. 22; *ego* Matt. xviii. 9; *eorŕo* Matt. v. 18; *eorŕu* Matt. ii. 6; *witge* Matt. xiii. 57.

Gen.—*lichoma* Matt. vi. 25; *geleaho* (L. and R.) Matt. viii. 26; *hearta* Matt. xii. 34; *witgo* Matt. xii. 39, Luke xvi. 16, xi. 29; *eorŕo* Matt. xii. 42, xvii. 25; *witgu* (R.) Matt. v. 13, x. 41; *eorŕu* Pref. to Matt. (ed. Kemble) p. 14, Matt. v. 13; *eorŕe* (R.) Matt. xii. 40, 42.

Dat.—*hearta* Matt. v. 28, xii. 40; *noma* Matt. vii. 22; *eorŕa* (R.) John vi. 21; *ego* Matt. vii. 5; *witgo* Matt. xxiv. 15; *eorŕu* John xxi. 8, Matt. (R.) ii. 20; *eorŕe* John vi. 21, Matt. xii. 15; *fole* John xii. 15; *ege* (R.) Matt. vii. 5; *cirice* Matt. xiii. 17; *heorte* (R.) Matt. xii. 30, 33.

Acc.—*noma* Matt. i. 25; *steorra* Matt. ii. 2; *neddra* (R.) Matt. vii. 10; *lichoma* Matt. x. 28; *cirica* Matt. xviii. 17, Luke vii. 5; *fole* (R.) Mark xi. 4, 5, 7; *witgo* Matt. ii. 5, iii. 3; *eorŕo* Matt. v. 4, x. 29; *oro* Luke xv. 23; *witgu* (R.) Matt. ii. 5, iii. 2, viii. 17, x. 41; *eorŕu* (R.) Matt. v. 4; *culfre*, *culfræ* Matt. iii. 16; *witge* Matt. ii. 17, x. 41, xiv. 5; *eorŕe* Matt. ii. 20; *neddre* Matt. vii. 10.

(ii.) PLURAL.

Nom. and Acc.—*witga* Matt. ii. 23, xxi. 26; *noma* Matt. x. 2, xxiii. 23; *nedra* (R.) x. 16; *culfra* (R.) x. 16, xxi. 12; *heorta* (R.) Mark vi. 52; *witgo* Matt. v. 12, xiii. 7; *ego* Matt. ix. 29, 30; *nedro* Matt. x. 16, Mark xvi. 18; *sido* Mark i. 6,

Matt. iii. 4; *witgu* (R.) Matt. ii. 23, xiii. 17; *culfre* Matt. x. 16, John (R.) ii. 13; *witge* Luke xiii. 34.
Dat.—*heorta* (*heorto*) Mark ii. 8, iv. 15; *witgo* Luke xxiv. 44; *eare* Luke xii. 2.
Gen.—*nedrana* Matt. xii. 34; *witgana* Luke xi. 50; *weala* (and *wealana*) Mark iv. 9; *cirica* Pref. to Matt. (ed. Kemble) p. 9.

EXAMPLES OF THE SECOND FORM.

(i.) SINGULAR.

Gen.—*sterres* Matt. xii. 7; *eorðes* Matt. v. 13, xii. 40; *brydgumes* Matt. ix. 15; *witges* Matt. x. 41, Luke iv. 17; *heartes* Matt. xix. 8, Luke xvi. 14; *tunges* Mark vii. 35; *lichomes*, *lichomces* John i. 13, ii. 21; *lichomas* Matt. xiii. 2, Pref. to Matt. p. 15; *geleafas* Luke xii. 29.

(ii.) PLURAL.

Nom. and Acc.—*stearras* Matt. xxiv. 29, Mark xiii. 25; *culfras* Mark xi. 15, Luke ii. 24; *witgas* Matt. vii. 12.
 In the Saxon Chronicle (ed. Earle) we find *nadres*, p. 262; *sterres* 260; *swikes* 261.

II. Feminine Nouns (Complex Order).

DIVISION II.—Classes i. and ii. (xxvii.)

The genitive singular of feminine nouns of the complex order in our Homilies terminates in *-e*, but in the Lindisfarne Gospels we often find *-es*, as *æhtnisses* Pref. to Matt. p. 14; *witgunges* *ibid.* p. 18; *hreonisses* Mark i. 4; *nedles* Mark x. 25; *saules* Matt. vi. 25, Mark viii. 36; *costunges* Mark xiii. 19; *helles* Matt. xvi. 18.¹

The *plural* (nom. and acc.) of these nouns in our Homilies ends in *-e* (*-a*), but in the Lindisfarne Gospels *-as* (*-es*) occurs frequently instead of the older forms; cp. *burgas* Matt. ix. 34, Mark v. 13 (R.); *ebolusungas* Mark iii. 28; *lustgiornisses* Mark iv. 19; *smeaungas* Luke xi. 17.

¹ The Rushworth text has the ordinary suffix *-e* in all these examples.

In the Saxon Chronicle (ed. Earle) we find *pinas* p. 262; *sinnes* p. 263.

III. Neuter Nouns (Complex Order).

DIVISION I.—Class i. (p. xxx.)

In our Homilies this class of nouns has either *no* inflexion in the plural, as in Saxon English (singular *hus*, plural *hus*), or forms the plural in *-es*, as singular *wif*, plural *wifes*.

In Gothic we find plural forms in *-a*, as *worda*, &c., which are certainly older than the O.E. forms *word*, &c.

In the Lindisfarne Gospels we find traces of the older form in the following examples:—*worda*, *wordo* Mark xiii. 31, Luke i. 65, xxi. 3; *husa*, *huso* Mark x. 30; Luke xvi. 19; *ſingo* Mark v. 26, x. 32; *londo* Mark x. 29; *hnetta*, *netto* Mark i. 16, 19; *wifo* Mark xv. 40; *cildo* Luke xviii. 15; *suino* Luke xv. 15; *scipo* Mark xiv. 27.

A few nouns of this class form the plural in *-es* (*-as*), as *cildes*, *cillas*, Pref. to Matt. p. 14.¹

Neuters belonging to Class ii. (p. xxxi.) in our Homilies form the plural in (1) *-e*, *-a*, *-en*, (2) *-es*; in the Northumbrian Gospels we find plurals in (1) *-a*, *-o*, (2) *-es* (*-as*):—*fato* Mark iii. 27; *tacnas* Pref. to Matt. p. ii.; *seattas* Mark xi. 15, Luke xx. 46; *nestas* and *nesto* Matt. viii. 20.

IV. Masculine Nouns (Complex Order).

DIVISION III.—Class ii. (p. xxix.)

In the Northumbrian Gospels we find an occasional plural in *-es* (*-as*) instead of a vowel-ending, as *diobles* Matt. iv. 24; *diablas* Mark i. 34, 39; *freondas* Luke vii. 6; *fiondas* Matt. v. 44.

Stems in *r* frequently remain uninflected in the plural, as *broðer* Matt. iv. 21, xii. 45, 46; *broðor* Luke xiv. 12, 26, xvi. 28; *swoester*, *swester* (L. and R.) Matt. xiii. 56; Luke xiv. 26 (R.); *lombor* (R.) Luke x. 3 (L. has *lombro*).

In the genitive singular the *r* stems for the most part, in the oldest period of the language, remained uninflected, but in the Northumbrian

¹ *husas*, *huses* occurs in Saxon Chronicle (ed. Earle), p. 246.

Gospels we find the genitive in *-es*, as *broðres* Matt. xiv. 3; *fadores* Matt. xxvi. 29; *modres* Matt. xix. 12.

In the Northumbrian Psalms we have *calfur* as a genitive singular—‘in *gelicnisse calfur*’ = in *similitudinem vituli* (Ps. cv. 20): this form demands a nominative singular in *-er*, and I have no doubt that in the Northumbrian dialect *lomber*¹ (*lombor*), *cilder*, *cegger*, *calfer* were treated as stems in *-er*, the *r* being no part of the plural inflexion.

The chief points to be noticed in the declension of nouns in the Northumbrian Gospels are (1) a tendency (earlier than is generally supposed) to adopt a uniform inflexion for the genitive case singular and for the plural of nouns (nom. and acc. cases) in conformity with modern usage; (2) the loss of plurals in *-n*; (3) a tendency to adopt the suffix *-ana* as the genitive plural for all nouns. Cp. *treuana* Matt. iii. 9; *ƿeafana* Mark xi. 17; *fiscana* Luke v. 9; *toðana* Luke xiii. 28.

ADJECTIVES.

1. The *definite* form of the Adjective conforms very closely to the *n* declension of nouns: cp. se *blinde* Matt. x. 51, Mark x. 50; *ƿæs heista* Mark v. 7, Luke viii. 28; *ƿæs blinda* (R.) Mark viii. 23; *ƿæs heiste* Luke vi. 35; *ƿone blinde* Mark x. 49; *ƿone stronga* Matt. xii. 29; *ƿone blindu* (R.) Mark x. 49; *ƿone blinda* Luke vi. 39; *ƿone neesta* Mark xii. 31, *ƿone nestu* (R.); *ƿæm nira* Luke v. 36; *ƿæm unclæne* Luke viii. 29; *ƿara neowe gewitnisse* Matt. xxvi. 28; in *ƿa nestu lond* Mark i. 38; *ƿa ældesto* Mark xi. 27; *ƿa forma* Matt. xxiii. 6; *la blindo* Matt. xxiii. 19; *ƿa ærestu* Matt. xx. 10 (R.); in *ƿa eco huso* Luke xvi. 9.

We have instances of the indefinite instead of the definite in Matt. viii. 23, *ƿæs blindes*; *ƿæm lætmestum wið ƿæm forðmæstum* Matt. xx. 8, Mark viii. 23.

2. In the indefinite declension the dative singular masculine *-um* frequently becomes *-e*, as ‘in *gast unclæne*’ = in *gaste unclærnum* (R.) Mark v. 2; and *ƿisse*, *-a* is often put for *ƿisum*. (See Lindisfarne Gospels, ed Waring, p. cxxiii.)

¹ *lomber*, a lamb, occurs in the Exeter Book.

In the dative feminine, as in our Homilies, the *-r* often falls away, as *stefne micla* Luke viii. 28, Luke xix. 37 ; *stefne miclo* Mark iv. 7 ; *mid micelo fyrhto* Mark iv. 41.

3. In the nominative and accusative plural we find *-o*, *-e*, as *dumbo*, *blindo*, *healto*, *unhale*, Matt. xv. 30.

4. Occasionally we get a plural in *-s*, as *twoege blindas* for *twægen blinde*, Pref. to Matt. p. 18, Matt. xx. 29.

I take the present opportunity of calling the attention of Members of the Early English Text Society to a convenient little treatise on Early English Dialects, entitled 'Some Notes on the leading Grammatical Characteristics of the principal Early English Dialects,' by Wm. T. P. Sturzen-Becker, Ph.D. The author has done me the honour to adopt my classification and to accept my statements on all points of dialectical differences, but has added nothing to our previous knowledge of the subject. The little work, however, will be found useful on account of its arrangement and numerous illustrations.

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CORRECTIONS IN THE TEXT.

- P. 21. l. 6. *For swicne read swilene.*
P. 85. l. 29. *For ut read us.*
P. 129. l. 3. *For at read al.*
P. 247. side-note 3. *For murð read nurð.*
„ side-note 13. *Dele hom.*
-

CORRECTIONS IN THE TRANSLATION.

- *P. 8. l. 22. *For may read need.*
P. 16. l. 1. *For might read canst.*
Pp. 16, 22, 28, 34. 56. ll. 33, 36, 3, 17, 55. *For mightest read mayest.*
P. 26. l. 26. *For perishes read draw.*
P. 34. l. 12. *For if were it mine read though it should be mine.*
P. 36. l. 13. *Read ever before with.*
P. 42. l. 6. *For feather-footed read four-footed.*
„ l. 11. *Cry aloud. See Notes and Emendations.*
„ l. 13. *For embers read live coals.*
P. 44. l. 15. *Dele more.*
P. 52. l. 109. *For love read thus love.*
P. 60. l. 19. *Christ. See Notes and Emendations.*
P. 64. l. 177. *Read sins and misdoings against us.*

- P. 84. l. 7 from bottom. *For man read men.*
- P. 86. l. 13. *Dele again.*
- P. 88. l. 15. *For apostle's read apostles'.*
- P. 94. l. 9 from bottom. *For shall remove read must restrain.*
- P. 128. l. 2. *For draweth read drew.*
- „ l. 25. *For forsook read disregarded.*
- „ l. 34. *For three read four.*
- P. 134. l. 6. *For seed read words.*
- P. 142. l. 10. *For e read a.*
- P. 152. l. 3. *For wonders read advent.*
- P. 172. l. 208. *For hell-fire read hell-pain.*
- „ l. 228. *For therefrom read from harm.*
- P. 178. l. 319. *See Notes and Emendations.*
- „ l. 340. *For little read few.*
- P. 182. l. 2 from bottom. *teach. See Notes and Emendations.*
- P. 183 head-line. *For oure read ure.*
- „ l. 384. *Hali boc. The line seems corrupt. Does it mean
'wholly, as in a book, they shall see'? etc.*
- P. 184. l. 15 from bottom. *Dele my.*
- P. 186. l. 34. *For makest read madest.*
- P. 190. l. 8. *For the read thee the.*
- P. 208. l. 3. *For sinful men read sinners.*
- P. 224. l. 12. *For in safety read alone.*
- „ l. 29. *For men read mankind.*
- P. 232. l. 13. *For prophets read prophet.*
- „ l. 19. *For created read ordereth (or directeth).*
- „ l. 21. *For as read as his.*
- „ l. 28. *For showeth and blesseth read cheers and gladdens.*
- P. 238. l. 14. *For together read for ever.*
- P. 240. ll. 14, 15. *For speaks to us read signifies house.*
- „ l. 16. *For and the read Judas and the.*
- „ l. 5 from bottom. *For the read our.*
- P. 242. l. 5. *After knightship add or warfare.*
- P. 250. l. 32. *For even read ever.*
- P. 252. l. 14. *For woe read weeping (or whining).*
- P. 262. l. 11. *For form read glory.*

- P. 264. l. 19. *Dele the before God.*
P. 266. l. 4. *Dele the and of.*
„ l. 30. *Read here after may.*
P. 270. l. 32. *For divideth read distributeth.*
P. 272. l. 30. *For lord read love.*
P. 284. l. 14. *For love read blood.*
„ l. 17. *For hadst read hast.*



OLD ENGLISH HOMILIES.

OLD ENGLISH HOMILIES.

I.

FOR PALM SUNDAY.

Quum appropinquasset Jesus Hierosolymis, &c. Good men, it is a holy day to-day which is observed every twelve months. The gospel tells how the Saviour came nigh towards the city of Jerusalem to-day, with his apostles, and also with other companies of men. When he came to the hill called Olivet, then sent he his two disciples, saying to them, Go unto the city that is (over) against you, and ye shall straightway find there an ass bound with her colt, unbind them and lead them to me. If any man saith ought to you, say that the Lord hath need thereof, and immediately they shall let you depart therewith.

Euntes autem discipuli fecerunt sicut precepit illis Jesus, &c. The Apostles went and did as the Saviour commanded them. They took the ass and her colt and led them to him and put their clothes upon the foal of the ass, and our Lord, afterwards, rode thereon up towards Jerusalem. When it was known over all the city that the Saviour was (coming) thitherward then ran towards him all the Hebrew men, some with good hearts and others with evil intentions. Many of the multitude that had previously followed our Lord, and also (the faithful of the city) those who believed upon him, took their clothes, and the best they had, and strewed them under the ass's feet, in the way wherein



OLD ENGLISH HOMILIES.

I.

[IN DOMINICA PALMARUM.]

[Q]^uum appropinquasset ihesus ierosolimam & cetera. Gode [Fol. 1a.]
men hit is an heste dei to dei þe is on .xii. monþe þis The Gospel
godspel sed hu þe helend nehlechede to-ward ierusalem þare for the day.
burh to dei mid his apostles and ec mid oðere floc manna
þa he com to þere dune oliuete his ihaten þa sende he is .ii. Our Lord
leornicnihtes and oped¹ to heom god in þane castel þet is on sends two of
þein eou and 3e finded redliche þar ane asse 3e-bunden mid his disciples
hire colt unbinded heo and leaded heo to me. 3if eniman seid for an ass
eawiht to eou segged þet þe lauerd haued þar-of neode and and its foal.
redliche heo eou leted fere þer-mid. *Euntes autem discipuli* ¹ So in MS.,
fecerunt sicut precepit illis ihesus & cetera. þa apostles eoden ? cweð.
and dedeun² alswa þe helende heom het heo nomen þe asse and ² sic.
here colt and ledden to him and heo duden heore clapes huppon
þe asse fole and ure drihten seodþan rad þer-on uppen toward
ierusalem þa wes hit cud ouer al þe burh þet þe helind wes Our Lord
piderward. heo urnen on-3ein him al þa hebreisce men mid rides upon
godere heorte and summe mid ufele þeonke. Moni of þan the foal.
floc manna þe earpon fulieden ure drihten and ec þa 3e-leafulle
of þere burh heo nomen heore clapes and þe beste þet heo
hefde and strehiten under þa assa fet þer drihten rad inne þe Some strewed
their clothes
under the
ass's feet.

the Lord rode, for love and honour of him. The other men who had no garments climbed upon goodly trees and took the twigs and blossoms thereof, and put them under the ass's feet and bestrewed all the path in his honour.

And all the Hebrew folk that went behind and before him sang this song of praise specially for his honour, thus saying, *Hosanna filio David, benedictus qui venit in nomine Domini*; that is, He is blessed, he that cometh here in the name of the Lord. Thus they praised him until he rode in at the east gate of the city that is still called *Speciosa porta*, that is the fair (beautiful) gate, as it is still called; and since Christendom was never over (above once in) twelve months is it opened. But to-day all the people went forth in procession to mount Olivet, and (entered) also in (to the temple). Now, dear brethren, I have in the first place repeated to you the gospel, now ye shall understand secondly what it betokens. Ye heard erewhile in the gospel, how our Lord sent two apostles, Peter and John, towards the city that they should unbind the ass, and her foal with her; and how our Lord sat upon the foal of the ass. Dear brethren and sisters, ye have heard how much humility our Lord exhibited for us. He might ride, if he desired, on rich steeds, and palfreys, mules, and Arabs, but he would not, nor even upon the big ass, but upon the little foal that was still suckling—nor had ever borne any burden, nor had ever been defiled by any other ass. In so great humility did God Almighty place himself for us, and moreover set us example, that when we have wealth in abundance in this life be ye not therefore proud, nor wild (elated), nor stark (haughty), nor wayward, nor highminded; but the greater the prosperity we might have in this life the meeker ought we to be, and the more temperate, as if it were not our weal, and thank our Lord for it who hath given it us, and give thereof to those men who have it not. Good men, when the believing Hebrews went and strewed with twigs the Lord's path wherein he rode, then was fulfilled what Isaiah the prophet foretold many hundred winters ere this should be, thus saying, *Parate viam Domini rectas facite semitas ejus*. Raise up the Lord's way and make his paths straight. That betokeneth, that we shall incline our hearts and have good belief towards our Lord.

weye. him to luue *and* herizinge þa oðre men þe reil nefden
 heo stizen uppeon þe godes cunnes treowe *and* nomen þa twigga
and þa blostme *and* duden under þe assa fet *and* bistreweden
 al þane weye him to wurpscipe¹ *and* al þe *hebreisce folc þe
 eode efter him *and* biuoren him sungun þisne lofsong hehliche
 to heringe *and* cweþen. *Osanna filio dauid benedictus qui*
uenit in nomine domini. þet is he is iblesced þe² þe her cumet
 on drihtenes nome. Þus ha hine hereden a þe þe³ rad in et
 þan est 3ete þere burh þet 3et me hat. *Speciosa porta.* þet his
 þet faire 3et me hat hit *and* seodþan þe cristindom wes: nefre
 ouer .xii. monþe nis hit undon bute to dei al þat folc eode
 þar ford to processiu to munte oliueti: *and* in al swa. Nu
 leoue broðre nu ic eou habbe þet godspel iseid anfaldeliche nu
 seule 3e understonden twafaldeliche þet hit bi-tacnet. 3e
 iherden er on þe godspel hu ure drihten sende his .ii. apostles
 petrum *and* iohannem on-3ein þene castel þet heo unbunden
 þat assa *and* hire fole mid hire. *and* hu hure drihten set uppen
 3a assa fole. Leoue broðre *and* sustre 3e hi hered hu muchel
 edmodnesce ure drihten dude for us. he mihte ridan 3if he
 walde on riche stede *and* palefrai *and* mule *and* arabisz nalde
 he no. na forþon uppon þa muchele assa a3c uppon þa lutthle
 fole þat 3et hit wes sukinde ne ber hit nes nefre nane burðene
 ne hit nes nefere ifuled of nane oðre assa. In swa muchele
 edmodnesse godalmihti hine dude for us *and* ec sette us bisne
 þa3⁴ habbe wele to ouer stohwennessce on þisse liue ne beo þu
 pereuore prud ne wilde ne sterc ne wemod ne ouer modi ah
 þes þe we heoueden mare wele on þisse liue. þes we ahte to
 beon þe edmoddre. *and* þa mare imete al swa hit ure wele
 nere *and* þonkien hit ure drihten þe hit us lende *and* don
 þan monna þerof þat hit nabbet. Godemen þa 3e-leafule
 ebreisce folc eoden *and* streweden mid twigan in drihtenes
 weye þer he rad. þa hit wes ifullet þet ysaias þe prophete
 iwitgede ueale hund wintra er þis were *and* cwed.

Parate uiam domini rectas facite semitas eius. Rereð up
 drihtenes wei *and* makiet his weozes rihte. Þet tacnet þet we
 sulen habben ure heorte *and* habben godne ileafe to ure drihten.

Others be-
 strewed the
 path with
 twigs and
 blossoms.

¹ MS. wurp-
 seipe.

* [Fol. 15.]

All sang
 "Hosanna to
 the Son of
 David."

² ? he.

³ ? he.

and accom-
 panied Jesus
 to the east
 gate of the
 city.

The interpre-
 tation of the
 gospel.

Christ's great
 humility in
 riding upon
 the little foal.

We ought to
 imitate his
 example.

⁴ ? þa 3e.

The prophecy
 of Isaiiah
 fulfilled.

The prophet commanded that we should make his paths (straight); we make them straight then if we keep his commands, and if we are under true confession (shrift), and are God-fearing wholly in all things; and if we each of us have love among us one toward another, as if we were brothers and sisters; and if we thank our Lord for all things that he sends us, the good and the evil; if we do this, then do we make right and clean God's ways and his paths that God Almighty may ride therein. If we do this then will God Almighty dwell in us. Also I erewhile said how, when our Lord rode to Jerusalem, the Hebrew folk sang their song of praise in honour of our Lord. Some sang it through the Holy Ghost, whether they would or no; and the children played in the street praising our Lord and said, *Hosanna filio David*. David, the psalmist, foretold this in the psalter long before, the while he lived; and said, *Ex ore infantium et lactantium*. He prophesied this of our Lord through the Holy Ghost. "Lord, out of milk-drinking children's mouths thou bringest forth praise; thou castest down the old enemy because of thy foes, and thy foes thou avengest." Now we will say more as to what this gospel betokens: The city which was over against the Saviour's two disciples betokens this world, which is transitory and evil, and very treacherous and irksome. Toil thou ever so much, always shall it be undone; and sometimes divers storms come, and war, and famine, and disease of body, all for our guilt; and when thou weenest that thou shalt live best of all, then goest thou forth (diest) and another cometh; wherefore let no man trust too much to this life. She deceiveth us where we least expect. We are not born to have pride, nor even any other vanities; but we are in this life that we may earn the eternal bliss in the kingdom of heaven. Ye have heard how God Almighty sent his apostles towards the city after the ass's foal which was bound, and afterwards unbound. The Apostles denote the teachers, that is, the wise teachers who are now over holy Church and lead a spiritual life; they shall ever unbind God's people from the devil, and tell them God's lore; how they shall lead their lives and earn the everlasting bliss through prayer and through shrift, repenting with fasts and with alms; and pray for them day and night that Christ

þe witeȝa het þet we sculde makien his stizes þenne make we
 ham rihte ȝef we haldet his beode *and* ȝef we beod under sod
 scrifte *and* god fructe þurh-ut of alle þinge. *and* we luuien ure
 efrec oðer us bi-twenen swa we weren broðre *and* sustre *and*
 ȝif we þonkiet ure drihten alles þinges þe he us sent. þet
 gode *and* þet ufele. ȝif we þis doð: þenne make we rihte *and*
 clene godes weies *and* his sties þet god almihti mei riden on.
 ȝif we þis doð þenne wunet god almihti in us. Al swa ic er
 cwet hu hure drihten rad to ierusalem þat ebreisce fole sungen
 heore leof song ure helende to wurðinge summe hit sungen
 þurh þene halie gast walden heo naldden heo *and* þa children
 ploȝeden in þere strete heriende ure drihten *and* cweþen. *Osanna*
filio dauid. þis witeȝede dauid þe þe salm scop in þe saltre
 muchel erdþon þa wile he liuede *and* cwet. *Ex ore infancium*
& lactancium. þis he witeȝede bi drihtene þurh þene halie gast.
 Drihten þu dest þe lof of milc drinkende childre muðe wu¹
 warpest þene alde feont for þine feonden *and* þine feond þu bi-
 scildest. Nu we wulleð seggen mare wet þis godspel itacnet
 þe castel þe wes aȝeines drih[t]nes twa leornikenehtes: he bi-tacnet
 þeos world is whilende *and* ontful *and* swiðe lewe. *and* swinc-
 ful Ne swincke þu nefre swa muchel: a hit bið undon *and*
 misliche wederes comet oðer while. *and* unfrit. *and* hunger.
and licome un-hele al for ure gulte *and* þenne þu wenest þet
 þu scalt libben alre best. þenne gest þu forð *and* oðer cumed for-
 þi ne litmie namon to swiðe to pisse liue. al heo us truket
 þer we lest wenet. Ne we ne beoð iboren for to habbene nane
 prudu ne forðe nane oðre rencas ah we beoð on pisse liue for
 to ernien þa eche blisse in houeneriche. ȝe habbet iherd hu
 god almihti sende his apostles oȝein þene castel efter þe assa
 fole þe wes ibunden *and* seoðan un-bunden. þa apostles itacned
 þa leorneres þet beoð þa wise witeȝa þe beoð nu ouer þe halie
 chirche *and* libbed gastliche heore lif heo sullen eure un-binden
 godes fole from þam deofle **and* heom seggen godes lore hu
 heo sculen leden heore lif *and* ernien þa eche blisse mid ibede
and mid scrifte to betende mid festene *and* mid elmesse *and*
 bidden for heom deics *and* nihtes þet crist heom milcie of heore

How to make
God's ways
straight.

The prophecy
of David
fulfilled.

¹ ? þu.

The city
denotes the
deceitful
world.

Let no man
trust therein.

The Apostles
denote the
teachers in
holy Church.

* [Fol. 2a.]

may have mercy on their misdeeds. The ass denotes the Church, or the synagogue; she was bound under the old law, and now is she unbound, under this new law. Good men, learn what this synagogue was in the old law ere Christ was born. Just as the Jews had their synagogue after Moses' laws, so have we now a church after the Lord's law; and ever on the Saturday Jewish folk came at set time to the synagogue and praised their Lord, according to their law. That was their Sunday, and they kept their day of worship better than we do; and they still observe it wherever they are. Beloved, all the believing Jews who observed faithfully their laws and obeyed their Lord ere he came to this world, were called synagogue, just as all Christian folk, who keep Christ's behests, are now called [Church]. The ass that was bound and afterwards unbound betokeneth the synagogue that was bound under the old law, that was all the believing folk of the Jews who were strongly bound ere our Lord came to this life. They had different laws to what we have. That was the law (then)—the same injury that I did thee thou shouldest do to me; and if thou sinnedst towards thy Lord, and it became known, neither gold nor silver might avail thee, but they should take thee and draw thee asunder with horses or dash thee to pieces with stones. Wherefore, dear brethren, there is much need that we thank our Lord who hath helped (us to fulfil) the severe old law with the new. Now no man may atone for his sin with a penalty, but towards Christ alone with shrift, as his priest teacheth him; also with his fasts which quickly overcome the waywardness of the flesh; and church-going, and to do good (for the Church), and many other kinds of good works which would take too long to enumerate to you at present. But how then if a man is so sinful and possessed of the devil that he will not either for his highmindedness, or for his pride, or for the wilfulness of his foul heart, observe his shrift? Then verily I say unto you that there is no need that any one here in this life should pray pater noster for his soul, nor sing mass, nor do any other good thing. Ah! how should another man's good deeds profit him who never in this life took thought of any good thing? Ah! who is he that may water the horse that will not drink himself? No more may any one do

misdede. Pat¹ assa itacned þe chirche oðer þe sinagoga heo wes
 ibunden on þa ealde laze *and* nuða heo is unbunden in þisse
 newe laze. Godemen wite 3e hwet þes sinagoge on þam alde
 laze ere crist were iboren alswa hefden þe giwis heore sinagoge
 efter moises laze alswa we habbet nu chirche efter drihtenes
 laze *and* efere to þam setteres dei heo comen þa iudeisce folc
 to settes tima to þan sinagoge *and* hereden heore drihten swa
 heore laze wes. Pat wes heore sunedei *and* bet heo heolden
 heore wurðing dei þene we doð *and* 3et doð þer þe heo beoð.
 leofemen alle þa ileafulle iudeisce men þe heolden wel heore
 laze *and* hersumeden heore drihten her he come on þisse
 middelerd heo weren iclipet synagoge al swa is nu iclepet al
 cristen folc. þa ilke þa haldet cristes heste. Þa assa þe wes
 ibunden *and* seodðan unbunden þet itacned þe sinagoge þe wes
 ibunden on þan alde laze. þet wes al þet ileafule folc of iudeus
 heo weren strongliche ibunden er ure drihten come to þisse
 liue. heo heofden oðre laze þenne we habbet. Þet wes * þa
 laze þa ilke wrake þe ic dude þe: þu scoldest don me *and* 3ef
 þu sungedest to-ward þine drihtene *and* me hit mihte witen
 nouþer gold ne seoluer ne moste gan for þe. ac me þe sculde
 nimen *and* al to-teon mid horse oðer þe al to-toruion mid
 stane. For-þi leofe breðre hit is muchel neot þet we þonkien
 ure drihten þa² haued þa stronge ealde laze auulsed mid pere
 newe. Nu ne þerf³ na mon his sunne mid wite abuggen
 bute towar[d] crist ane mid scifte swa him his preost lered
 al swa his festen. þe swiðe ouerkimet þes flesces wlongnesse
and chuc⁴ 3ong *and* god to donne þeruore monie *and* feole
 oðre godere werke þe nu were long eou to telle. A. hu þenne
 3if hwa is swa sunful *and* mid deoffe biuon þet nulle for his
 ouer-moð. oðer for his prude. oðer for his fule heorte wil his
 scrift ihalden. þenne segge ic eou to soðe þet nis hit nan þerf
 þet me her on þisse liue for his saule bidde *pater noster*. ne
 messe singe ne nan oðer god don. A. hu scolde oðermonnes
 goddede comen him to gode þe nefre on þisse liue nanes godes
 ne rohte: A. hwa is þet mei þet hors wectrien þe him self nule
 drinken: Na ma ne mei me her god don for pere saule þe

¹ ? þa.The ass
denotes the
Church.The Jewish
Sabbath was
strictly kept.The essence
of the old
law.

* [Fol. 2b.]

² ? þat.³ MS. þeif.
How sin is to
be atoned for
under the
new law.⁴ ? chire.No use to
pray for the
souls of those
who die
impenitent.

good for their souls who in this life would not begin to do good. Great need have we then, dear brethren, as long as we live in this life, of true shrift, and greatly to dread our manifold sins, and earnestly to beseech our merciful Lord that he may grant us so to live in this brief life that we may depart hence to the eternal bliss wherein dwell the Father and the Son and the Holy Ghost, ever without end, *per omnia secula seculorum*. Amen.

II.

QUADRAGESIMA SUNDAY.

*E*cce nunc tempus acceptabile ecce nunc dies salutis, &c. Good men, now are the acceptable and holy days come upon us, if we ourselves desire it, that is, that we may in these spiritual days repent of our sins that we have previously done through the lust of the body. These days are appointed us and all mankind for great help and comfort. Moses also, who instituted them, fasted these days upon the Mount of Sinai, and never ate human food, for the love he bore to God; and Christ also would have done it. After that the Lord gave him two tables of stone on which God Almighty had written the ten laws which the Israelitish folk should observe, when he led them from the land of Egypt. There were in one of the tables separately three commands, which were—*Audi Israel, Dominus Deus tuus unus est. Secundum. Non habebis nomen Dei tui in vanum. Tertium. Observa diem sabbati*. That is, in English, Hear, ye children of Israel, that there is but one God in heaven and in earth; and above all things ye shall honour, obey, and love him with all your heart. The second behest was, Take not thy Lord's name in any oaths, nor in any idle speech, (nor) in any idle boasting. And the third behest of God was written on the table, Take heed that ye keep holy the Sunday, and that ye honour it and abstain from every kind of toil. Now, good men, these three laws were severally written on the one table, as Christ himself had directed it. And the other seven laws were also severally

on pisse liue god bi-zinnen nalde. Muchel is us penne neod
leoue breðren wet we on pisse middelerd liuien sod scrift *and*
swiðe adreden ure monifolde sunne. *and* 3erne bidden ure
milciende drihten þet he us leue swa libben on * pisse scorte
liue þet we moten heonene feren to þan echeblisse þe hon
wunet. þe feder. *and* þe sune. *and* þe halie gast a buten ende.
per omnia secula seculorum amen.

Great need
have all of
true con-
fession.

* [Fol. 3a.]

II.

HIC DICENDUM EST DE QUADRAGESIMA.

Ecce nunc tempus acceptabile ecce nunc dies salutis et
cetera. Gode men nu beoð icumen þa bicumeliche dazes
and þa halie dazes uppen us 3if we wullet us seolue þet is þet
we mazen on pisse gastliche dazen ibeten ure sunne þet we abbet
idon erpisse þurh þe licome lust þas dazes beoð iset us to
muchele helpe, *and* to frefre al moncun, al swa moyses þe hehte
heom feste þes dazes uppon þe munte of synai þet he nefre ne
ete mennisses metes for drihtenes luue *and* ec crist hit walde
habben idon. Efter þan drihten him bi-tahte twa stanene tables
breode on hwulche godalmihti heofde iwriten þa ten laze þe þa
israelisce folc sceolde halden þa he heom ledde of egipte londe
þer weren in þer oðres tables sunderliche .iii. ibode þa weren.
Audi Israel. Dominus deus tuus unus est. Secundum. Non
habebis nomen dei tui in uanum. Tercium. Obserua diem sab-
bati. þet is on englis Ihereð 3e israelisce bem¹ þet nis buten an
god on heofene *and* on eorðan *and* over alle ping hine 3e seule
wurpian *and* hersumen *and* luuian mid al euwer heorte. Þe
oðer heste wes. Ne haue þu þines drihtenes nome in nane aða
ne in *nane idel speche. in nane idel 3elwunge². And þe þridde
godes heste wes iwriten inne þa table. Wite 3e þet 3e 3emen
penne halie sunnedei. *and* þet 3e hine wurðien *and* halden from
uwilche swinke. Nu godemen nu weren þas þreo laze 3e-writen
inne þa oðre³ table breode sunderlipas alswa crist hit hefde idon

The Gospel
for the day.

The accept-
able days.

The ten
command-
ments.

Three behests
on the first
table.

¹ ? bern.

* [Fol. 3b.]

² ? 3elpunge.

³ ? ore for
are.

written upon the second stone table, teaching us how each man should act towards his neighbour as he would that men should act towards him. *Honora patrem tuum et matrem tuam*, that was the fourth behest that God Almighty commanded—to honour first of all thy father and thy mother above all earthly things, then shall thy days be prolonged in great bliss upon earth. Be thou not a manslayer, nor defile thou thyself with drunkenness. Be not an adulterer. Commit no theft. Speak not false witness against thy neighbour. Be not a liar, neither for fear nor for love. Desire not any other man's wife, nor anything that other men possess more than thou. Forswear not these behests which God Almighty himself ordained and wrote with his own fingers and gave to Moses. The Lord again spoke, and strictly commanded that each man shall do to others as he would that one should do to him. Our Lord spake to Moses that he should teach his folk, and particularly warned him, and thus spake to him: If ye observe my behests then send I you propitious seasons, and I will give you riches and fruits abundantly, and mirth shall dwell in (your) land, which shall be in peace and in freedom under my government, and I will protect you from every harm, so that neither invasion nor famine shall hurt you. Your enemies shall not harm nor harass you, but I will give you victory and strength that ye may overcome your enemies. Moreover, our Lord spake to Moses and said, If ye turn your hearts from me and break my lore and my laws, and disregard or despise my behests, then shall there soon come upon you great vengeance, discord, invasion, and famine, so that your hearts shall be sore afraid, and your enemies shall wax strong; and ever and anon destructive tempests shall destroy the produce of your land; rapine and pestilence shall quickly consume you, and ye shall be given as captives into the hands of your enemies, so that they shall cause you to undergo torment and toil; your land they shall lay waste and your cities shall they burn and your goods they shall destroy, and they shall mar your land. Then shall your sins destroy and utterly ruin you. Then will ye be sorry for it, and bewail your sins and repent you. And then shall my anger cease and the scourge also, when ye call upon me and entreat for help, and when ye put away that unrighteousness and turn to righteousness, and I will succour

to him seoluen. on þa oðre souen laze weren iwwiten alswa sund-
erliche inna oðre stanene table brede hu uwil[c] mon scal his
euenexta beodan alswa he walde þet me him bude. *honora patrem
tuum et matrem tuam.* pet wes þe þeofeðe¹ heste þet godalmihti
het wurðian alre erest pin feder *and* pin moder ouer alle eorð-
liche þing. Þenne beoð þine dazes ilenged mid muchele blisse
in eorðan. Ne be þu monslaze. Ne bi sunt² þu þe mid
drunkenesse. Ne beo þu eubruche. Ne do þu þeofðe. Ne spec
þu azein þine nexta nane false witesse. N[e] beo þu lihðere. ne
for eye ne for luue. Ne wilne þu oðres monnes wif³ ne nanes
þurzes þe oðre mon aȝc uhtre þenne þu. Ne for-swerie þu þe
þas .x. bebode þe godalmihti seolf idihte *and* awrat mid is
aȝene fringres⁴ *and* moyses bitahte. Drihten cweð eft *and*
ȝerne lerde þet uwile mon scal beoden oðre alswa he wile þet
me him beode. Vre drihten cweð to moyses þet he scolde wissien
his folc *and* wernede him ȝeorne *and* him to *þus cweð. Gif ȝe
mine bibode healded. þenne sende ic eou rihte widerunge *and* ic
eou wille ȝeuan wela *and* westme inoȝe *and* murðhe sculen
wunian on londe þet bið on griðe *and* on friðe under mire
onwalde. *and* ic eou wulle werien wið elene⁵ herm. Ne þet eou
ne scal derien nouðer here ne hunger. Euwer feond eou ne scal
derian ne swenchen. Ah ic eou ȝife ȝize *and* streinþe þet ȝe
maȝen ower feond ouer cumen. ȝet cweð ure lauerd to moyses.
Gif ȝe cherrat from me ower heortam⁶ *and* to-brecað mine lare
and mine laze *and* mine heste forȝemeð oðer for-hoȝiet þenne
scal eou sone ȝe waxen muchele wrake *and* sake here *and*
hunger *and* þet eower heorte erzian swiðe *and* eower feond
stronȝian *and* westmes porð uele wederas oft *and* ilome scal
for-wurðan. stala *and* steorfa. swiðe eow⁷ scal hene *and* ȝe beoð
iseald⁸ eower feonde to prisune. Swa þet heo eow tintrazed
and heow iswenchet. lond heo eou awesteð *and* eower burh heo
for-bernað *and* ehee⁹ heo aspillað *and* eard heo amerrad *and*
þenne eower sunne forworðon *and* eou seolfan al fordon. þenne
wille ȝe hit bireusian *and* sunne bimenen *and* to boto¹⁰ gan. *and*
iswica þenne þe orð þa iswingla ȝe me þenne clepiað *and* helpes
me biddað *and* þet unriht for-letað *and* to rihte ibuȝað *and* ic

On the second
table were
seven com-
mandments.

¹ So in MS.;
? feowerðe.

² ? smit.

³ MS. yif.

⁴ sic.

Each man
was com-
manded to
love his
neighbour.

* [Fol. 4a.]

God's pro-
mises and
threatenings
to the
Israelites.

⁵ ? elene.

⁶ sic.

The evils that
would follow
disobedience.

⁷ MS. cow.

⁸ MS. iscald.

⁹ ? ehte.

¹⁰ ? bote.

These evils
would be
removed by
penitence.

you and have mercy upon you ; and your land will I deliver, and yourselves I will strengthen and protect ; and joy and freedom I will send upon men who love and honour me aright. These are God's words which God himself wrote and gave unto Moses. All this may be profitable and instructive to us if we desire it. Assuredly it appears to me, good men, that all this vengeance is come over all nations. Ye may know for certain that it is wholly on account of our sins. What man is there that hath not each day broken these laws of God which I have just now declared unto you ? These laws lasted from Moses' time until the Lord came upon this earth for to deliver us from the devil's power ; and after he came upon this middle earth he set the law of his mildheartedness (mercy) over us and over all mankind, so that notwithstanding we sin now in this life, no one shall punish us for it (if we repent). If we will not repent and cease, it is right that they trouble and put us to shame ; not the man, but the devil that reigneth in him. Ye have heard what laws were ere Christ was born. Many men say that those were severe laws, and if those were now (in force) no man would trespass against another—neither man, nor woman, nor maiden. Truly they say, many abstained for fear of the Lord and many for the fierce doom (judgment) that then was. Dear men, we should now think this if we were prudent—so high a Lord and mighty over heaven and earth would see us. Wherefore it was the law (then) that the same evil that I did thee, thou shouldst do to me, that was, if thou woundedst me I ought to wound thee in return. If thou thrustest me in the eye, I in thine also. Blow for blow also, of necessity, except thou were manslayer or thou broke compact or committed adultery, they were punished (with death). But God hath set the law of his mercy for (our) good. Thou shalt not return evil for evil now, but God Almighty biddeth thee do thy good for his evil ; let him do thee ever so much annoyance or harm in this life, be not thou once wrath therefore, but forbear for the Lord's love. If thou returnest evil for evil so much the greater shall be the wrath between you ; and each of you sinneth before the Lord, and moreover ye are the later reconciled. These housebreakers (marauders), robbers, and thieves, that will never cease from their evil ways, thou oughtest love their souls for Christ's love, and the evil that they do thou oughtest to hate

wulle eow ireden *and* milcian *and* eower lond ic wulle friþian
and eow selfe meþhan *and* bi-*werian. *and* blisse *and* lisse ic
 sende uppon monnen þe me luuieð *and* irihte iherað þis beoð
 godes word þe god seolf idihte. *and* moises bi-tahte. Al hit mei
 us rede *and* to lare ȝif we wulleð. Soðliche me punched gode
 men þet al þas wrake is icumen ouer alle þeode. ȝe hit mazen
 witen iwis þet hit is al for ure sunne. hwule mon is þet nauet
 to broken elche dei þas godes laze þe ic eow nu cweð. Þas lazen
 weren from Moyses. a þet drihten com on þis middilert for us to
 alesnesse of deofles onwalde *and* seodðan he com on pisse mid-
 delert: he sette his mildheortnesse laze ouer us. *and* ouer al
 moncun. þet wes þazh we suneghie nu on pisse liue ne seal us na
 mon uuelien þer uore. Gif we nulleð gan to bote *and* iswican
 hit is riht þet me us nede *and* isegge þet sceamie. Nawiht þon
 monne ah þon deofle þe rixlað in him. Ge herde wilche laze
 weren er crist wes iboren. Monimon seið þet þa weren strotige¹
 laze *and* ȝif þa laze weren nu nalde na mon mis-don wið oðre
 ne wepmon ne wifmon ne meiden. fulsoð hit seið moni hit for-let
 for drihtenes eye. *and* moni hit forlet for þa reða dome þe þa
 wes. Leofe men þet we sculden penchen nu ȝef we weren iseli.
 Swa heh lauerd *and* mihti ouer heuene. *and* eorðe þet he walde
 us iseon forðan hit wes þa laze þet ilke uuel þe ic dude þe. þu
 scoldest don me þet wes ȝif þu me wundedest ic sculde wundie
 þe þer *on-ȝein. ȝif þu me puttest in þet eze: ic þin alswa. dunt
 a-ȝein dunt. Alswa of neate bute þu were Monslaze oðer þu
 to-breke wed durge². oðer for-lezen heo weren ȝe tintrazed
 ah god haueð iset his mildhert-nesse laze on gode. Ne scalt
 þu ȝelden uel onȝein uel nuða. ah god almihtin þe hat don
 þin god on-ȝein his uuel. Ne do he þe neure swa muchelne
 teone ne wite on pisse liue ne beo þu nefre ene wrað þer fore. ah
 forber for drihtenes luue. Gif þu dest þin uel on-ȝein his uel.
 Swa muchel þa wredða bid þe mare bi-twenen eow *and* eour
 eyþer sunegað bi-foran drihten *and* ec leter ȝe beoð sahte. þas
 ruperes *and* þas reueres *and* þas þeues þet nulleð nu nefre swike
 heore uueles þu aȝest luuan heore saule for cristes luue *and*
 heore uuel þe heo doð þu aȝest to hetiene *and* wið-stewen ȝif þu

* [Fol. 4b.]

All nations
 are now
 suffering
 similar ven-
 geance for
 their sins.
 The duration
 of the old
 law.

The laws
 before the
 time of Christ
 were very
 severe.

1 ? stronge.

* [Fol. 5a.]

2 ? burge.
 God hath
 given us
 the law of
 His mercy.
 We are to
 return good
 for evil.

Love the
 souls of the
 wicked doers.

and put a stop to if thou might, according to the law of the land. If they will never abstain nor repent, it is right that they should be punished ; for it is better that they be punished in their bodies than withal perish in the devil's hand. If thy nearest friend (neighbour) trespass against thee, be it of one thing, be it of another, as many do, entreat him lovingly that he act right towards thee. If he will not, take two of thy friends and go yet and beseech him, and if he will not then, complain thee to holy Church, that is to the priest and to the congregation. If he will not act rightly for the priest nor for holy Church, hold him then such a one as is without law and like a heathen man. Thy friend thou lovest for the good deeds he doth thee, and he thee also. That is nothing. But thou wouldest indeed be his friend before Christ if, when thou sawest him about to fall foolishly into the devil's hand, thou checked and restrained him as far as thou wert able ; and Christ hath commanded that thou shalt love thy enemy for love of him, and restrain his sins if thou wert able, and pray for him daily that Christ may cause him to turn from his wickedness before the day of his death. What availeth wrath since God Almighty, having come upon this earth, hath commanded each Christian man thus (to love his enemies). And, moreover, if thou offendest or sinnest against the Lord, thou shall repent and receive shrift thereof, as the priest teacheth thee. Do not return evil for evil, as was formerly done. As I previously stated, if any man sinned against Christ under the law of Moses, he was grievously tormented to death, and moreover his sin was (not expiated) nevertheless before God. But Christ, through his great mercy having descended from heaven, humbled himself so that he was born of our Lady Saint Mary ; and he afterwards lived two and thirty winters in this world, and then suffered death for all mankind, entirely for our sins and not for his own. And he gave us moreover afterwards a great gift, through his great humility, and ordained this law : If thou sinnest against thy neighbour unwillingly, make amends for it willingly whatsoever way thou canst, for I know full well that thou mightest offend against thy neighbour (unwillingly). Then will Christ forgive thee who hath commanded thee to act towards each man as thou wouldest that each should act towards thee in accordance with thy will. And moreover he gave us a high gift,

miht al swa hit is nu laze a londe. 3if heo nulluð nefre iswiken
 ne gan to bote: hit is riht pet me hem spille. forþan betere
 hit is pet heo beon ispilld of heore licome þenne mid alle fordon
 to þes deofles hond. Gif þin nexta freond agult wið þe beo hit
 of ane þinge beo hit of oðre als wa moni deð: bide hine luweliche
 pet he þe do riht. Gif he nulle: nim tweien of þine freond *and*
 ga 3et bi-sec hine. *and* gif he nule þe 3et: men þe to halie
 chirche. pet is to þan preoste *and* to þan folke. * Gif he him
 nule rihtlechen for preoste na for halie chirche: hald hine þenne
 swilche mon þe beo bute laze *and* heðenne monne 3e ilic. þine
 frond þu luuest for þam goddede þe he þe deð *and* he þe als wa.
 pet nis noht. Ah þenne were þu wel his freond toward criste:
 Gif þu hine isege pet he wulle asottie to þes deofles hond *and* to
 his werkes. pet þu hine lettest. *and* wið-stewest 3if þu mihtest
and crist hæfeð ihaten pet þu scalt luuan þine feond for his luue
and wið-stewen his uueles 3if þu muh3e. *and* bide for him
 deihwamliche pet crist hine bringe pet he icherre from þan
 uuelnesse ear his ende dei. Hwet halt þe wredðe seodðan þus
 god almihtin hauet ihaten uwil[c]ne cristene mon seodðan he
 com on þis middeleard *and* ec 3if þu agultest. oðer sunegest
 toward drihten pet þu scalt gan to bote *and* niman scrift per
 of al swa þe proest þe techet. Ne do þu þin uuel on-gein uuel
 swa me dude hwile. Al swa ic er seide. 3if eni mon tourward
 criste isunegede on Moyses laze. he wes ipinet ermiliche to
 deðe *and* ec nes his sunne nopelesse to drihten. Ah crist þurh
 his muchele mildheortnesse seodðan he a-steh of heuene riche.
and eadmode hine seolfne pet he wes iboren of ure lefdi Zeinte
 Marie. *and* he wes seodðan twa *and* pritti wintra on þisse liue.
and seodðan prouwede deð for al moncun al for ure neode
 nawiht *for his. *and* ec 3ef us seodðan ane muchele 3ef for his
 muchele eadmodnesse *and* sette þas laze. Gif þu agultest wið
 þine efen-nexta unðonkes: bet hit þin þonkes hu 3e þu miht
 wið him for-þon ic wat fulwel pet þu miht agultan wið þine euen
 nexta. Þa wile crist þe hæweð ihate pet þu beode eilemon al
 swa þu waldest pet me dude þe þines þonkes. *and* þa 3et he 3ef
 us ane heze 3efe. Gif we sunegieð towaarð him we sculen gan

Better de-
 stroy the body
 than the soul.

How to deal
 with thy
 guilty neigh-
 bour.

* [Fol. 5b.]

Keep thy
 friend out of
 the hand of
 the devil.

Return not
 evil for evil.

Christ insti-
 tuted the law
 of mercy.

* [Fol. 6a.]

The golden
 rule of action.

If we sin against him we must repent and leave off our misdeeds ere our lives end, and then we shall not be punished for them, as was formerly the case. But thou shalt repent as thy shriver teacheth thee. Now, good men, Christ gave us many free gifts when he came upon this earth, not on account of our merits, but for his great mercy. Previously we were all doomed to hell through Adam our old father, because he broke God's behests; and wholly for the necessities of us, sinful wretches, Christ descended to this life and suffered death for us, and delivered us out of the abyss of hell, through his precious flesh and blood; and moreover he hath prepared for us the eternal bliss, if we strive to merit it, in the kingdom of heaven. Take heed now, dear men, what great gifts he giveth us, he that aforetime dearly ransomed us; and moreover he established the law of his mercy for us, when he came among us—that if we sinned we should repent, and mortify the wretched body meetly in return, because the body loveth much sloth, and much eating and drinking, and lust and pride, and highmindedness, and unlawful possession of other men's goods, because it pleases him not to labour honestly (for his living) in this life. All that the body loves, that the soul hates, and woe is her therefore! Now shall we therefore abstain from the lust of the body, and labour for the soul's behoof while we may—while Christ may give us respite in this life. Because Christ has given us much greater bliss and liberty in this life to obtain the kingdom of heaven than he did the men of whom I previously spake, (who lived) before he was born, for then many a man abstained from sinning against others, on account of the awful doom and for fear of the Lord; and they knew not so much of him as we know, except they knew, through the holy prophets, that he was holy and mighty, and exalted above heaven and earth and above all things, and that he should come upon this earth for our necessities; and though they then observed his laws and behests faithfully and believed in him truly, we sinful wretches do not so, but daily add sin to sin. We should love and obey him and observe his behests wholly on account of our own necessities, for we have heard through wise teachers how he first created this world wholly for our need, and suffered death for us; and each day we hear it related, and we know it for truth,

to bote *and* forleten ure misdede er ure liues ende ne scal us
 nan mon pinian þer for al swa me dude hwile. Ah þu scalt hit
 ibeten al swa þin scifte þe techet. Nu godemon *crist* us 3ef
 moni freo 3eue¹ seodðan he com on þisse midelerd nawiht for ure
 ernunge bute for his muchele mildheortnesse. er we weren al for-
 gult in to helle þurh adam ure alde feder for-þon þe he to-brec
 godes bebode *and* al for ure neode wrecche sunfule he asteh to
 þisse liue. *and* þrouwede deð for us *and* alesde us of helle grunde
 mid his derewurðe flesse *and* mid his blode *and* þa 3et he haueð
 us izarket þa ecche blisse 3if we wulleð hit iernien in heuene
 riche. Nimað 3eme nu leofemon hwilche 3ife he us 3efeð þet
 þet ear us bohte deore. *and* þa 3et he us astalde his mildheort-
 nesse laze seodðan he com a-mong us þet is 3if we suneged we
 hit sculen beote *and* pinian þene wreche licome *imeceheliche²
 þer a-3ein. for-þon þe licome luuað muchele slauðe³ *and* muchele
 etinge⁴ *and* drunkunge. *and* glanesse.⁵ *and* prude. *and* ouer-
 modinesse *and* oðermannes istreon mid woh3e for-þon þe him
 ne lust swinken mid rihte on þisse liue. Al þet þe licome luueð
 þet þa saule heteð *and* wa is hire þer fore. Nu sculle we for-lete
 þes licome lust for-þon. *and* tilian to þere saule bihofðe þa hwile
 we ma3en þa hwile *crist* us wule 3efen furst on þisse liue. for-
 þon *crist* us haueð izefen muchele mare blisse *and* forla3e on
 þisse liue to bi3eten heouene riche. þenne he dude þan monne þe
 ic er cweð er he were iboren. for-þon monimon hit forlet þet he
 ne misdude wið oðerne for þon eisliche dome. *and* for drihtenes
 eie *and* þat nusten heo nawiht swa muchel of him swa we witen.
 bute þet heo wisten 3urh þe halie witege þet he wes hali *and*
 mihti *and* heh ouer heouene *and* ouer eorða *and* ouer alle þing
and þet he sculde cumen to þisse middeleard for ure neode *and*
 þah heo heolden wel his laze þa *and* is heste. *and* bi-lefden wel
 on him. we wrecche sunfulle ne do we noht swa. Ah setteð
 deihwamliche sunne uppon sunne we hine sculde luuian *and*
 hersumian *and* halden his heste al for ure a3ene neode. forðon
 we habbeð ihereden þurh wise witega hu he erest astalde þeos
 worold. Al for ure neode. *and* he preowede deð for us. *and*
 uwlche dei we ihereð siggen. **and* we hit witen to soðe. *and*

We shall not
 be punished
 for our sins,
 if we repent
 of them.

¹ MS. 3ene.

Christ died
 for sinners.

The body is to
 be punished.

* [Fol. 6b.]

²?imteliche.

³MS. slauðe.

⁴MS. ecinge.

⁵?galnesse.

The body
 loves what the
 soul hates.

Forsake the
 body's lusts.

Those under
 the old law
 observed
 God's laws.

We do not,
 but daily add
 sin to sin.

* [Fol. 7a.]

and we see what marvels and joy he did and doth daily. Wherefore we should observe his behests among us. Great is thy earthly lord's awe, and a hundredfold more is Christ's awe; for the earthly lord may do no more than put the wretched body to death, but God Almighty may destroy both thy wretched body and thy soul. Such a lord we ought to dread, that is God Almighty. Now, good men, some of us through this world's treachery and also through the body's lust, as I have before said, are unable in any wise to observe Christ's behests; that is the greater harm to us, for this world ever striveth against us and we against her with great difficulty, so that we sin against the Lord's will more often than we should, but I say unto you for truth, the more tribulation thou hast in this life of thy body, the better thou shouldest obey thy dear Lord and keep his behests. If it befalleth that thou breakest God's behests unwillingly, repent of it willingly—that is, thou shalt go to shrift and punish thy body that causeth thee to do so, and destroy the devil. For first of all thou thinkest the sin with thy thought. The devil may not be aware of the sin nevertheless until thou hast committed it with the body—then cometh the devil therein and perceiveth it, and moreover he writes it in his tablets, and ever he (Satan) dwelleth in the foul sin until the man's day of death, unless he drive him away with true repentance, by sorrow for his sins. The wretched sinner should not delay to repent the while he may—to-day he may, to-morrow it fails him. Dear brethré, distrust not Christ's mercy nor his compassion as do many a man that saith and thinketh, "How may I ever repent; I have done such great and so manifold sins, I can never repent of them in my lifetime." The Book saith thus: "O alas! that he ever will so think in his mind." Be it (the sin) ever so mean or ever so high, ever so great or ever so small, though one of us had done the sins of you all, if he would go to shrift and be sorry for them and renounce them evermore, Christ is willing to shew mercy for his great mildheartedness (compassion), except to the man that so thinketh, as I previously said, and distrusts God's mercy. If he remaineth in that sin and thought he is utterly lost in hell pit, and the men also who will not

we hit iseoð hwilche wunder *and* murhðe he dude. *and* deð
 deilhwamliche. for-þi we scolden halden his heste us bitwenan.
 Muchel is pines eorðliches louerdas eie. *and* hunfold mare is
 cristes eie. forðon þe eorðliche lauerd ne mei don na mare bote
 pinen þe wrecche licome to deaðe. Ah godalmihtin þe mei for-
 don eiðer 3e þine wrecche licome *and* þine saule. Swicne lauerd
 we aȝen to dreden. *þet* is godalmihtin. Nu godemen summe of
 us for þisse weorlde lewnesse *and* ec for þa licome lustfulnessse.
 al swa ic ear cweð we ne mazen alre coste halden crist bibode *þet*
 us is þe mare herm. forðon a þis worlð winð onȝein us. *and* we
 on-ȝein heo mid muchele earueðnesse¹ for-þi we sunegiet on-ȝein
 drihtenes welle offer þene we scolde. ah ic eow segge to soðe þes
 þu hefdest mare deruenesse on þisse liue of þine licome: þes þu
 scoldest hersumian þe bet þine leofe drihten *and* halden his
 bibode. Gif hit itit *þet* þu brekest godes heste unponkes be² hit
 þin ponkes. *þet* is *þet* þu scalt gan to scrifte *and* pinian þine
 licome þe hit þe makeð don. *and* scenden þene deofel forðon alre
 erest þu þenchest þa sunne mid þine þonke. Ne mei þe deofle
 þa sunne iwiten þa ȝet er þu habbe heo idon mid þe licome þenne
 kimeð þe deofel þer on *and* wit heo. *and* ec he writ heo in his
 tables. *and* a he wuneð inne fule sunne to þes monnes ende dei.
 bute he hine driue a-wei. *Mid soðe dedbote his sunne bi
 reowsunnesse. þe wrecche sunfulle ne elde nawiht *þet* he ne ga
 to bote þe wile he mei to dei he mei. tomarȝan hit him is
 awane: Leofe broðre ne ouertrowiȝe cristes milce ne his mild-
 heortnesse al swa monimon seið *and* weneð. Hu mei ic efre
 ibete ic habbe idon swa muchele *and* swa monifalde ne bete ic
 hit nefre on mine liue. O. seið þus þe boc. wei *þet* he cure hit
 wule iþenche in his þonke. Ne beo heo nefre swa frekel. ne swa
 heh. ne swa muchel. ne swa eðelic. þah ure an heofde idon eower
 alre sunne *and* he walde gan to scrifte *and* bi-reusien ha. *and*
 forleten ha a mare. *þet* crist almihti nule³ milcie for his muchele
 mildheortnesse bute þan ilke monne þe swa þencheð. swa ic er
 cweð. *and* ouer-treoweð godes milce. Gif he biððed⁴ inna þa
 sunne. *and* in þon þonke. he is al for-loren into helle grunde.
and þa monne ec þa nulleð ileuen. *þet* he walð⁵ beon iboren of

A hundred-
fold more is
Christ's awe
than any
earthly lord's.

The world and
the flesh cause
us to sin.

The world
ever fights
against us.
¹MS. earneð-
nesse.

?? bet.

Punish the
body that
causeth thee
to sin.

The devil
knows not of
the sin before
it is done in
the body.

*[Fol. 7b.]

Let not the
sinner delay
to repent.

Christ is able
to forgive all
sins, great and
small.

3? wule.

4? biððed.

5? walde.

believe that Christ should be born of our Lady Saint Mary and suffer death for us—and also the sinful man who continues ever in evil deeds and thinketh, “Herein I will ever lie (stay) until I be older or I be sick, then will I be sorry and repent, for the Lord is exceedingly merciful, he will forgive me.” Thus the devil will destroy the wretch, and that, we believe assuredly, as quickly as Adam our forefather first doomed us by his trespass to hell. So no man may say how much more God Almighty’s mercy and compassion is towards the sinful man if he will beseech him with good heart and with true penitence, and if he will thoroughly forsake his sins and make confession thereof and repent evermore. Dear brethren and sisters, if we make confession of one or of two sins and yet follow one, God Almighty will not be well pleased. The priest may not shrive thee, unless thou wilt entirely forsake thy sins. How may the physician heal thee whilst the iron sticketh in thy wound? Never. Neither canst thou be shriven sufficiently well to please God Almighty, unless thou forsake all thy sins, both the one and the other. Know well that one sin will mar all the goodness and the alms, and the amends that thou dost for the other. A little poison envenometh much sweetness; and though a castle be well garrisoned with men and with weapons, yet if there be a single hole whereby a man may creep in, is it not all in vain? What betokeneth the castle but man himself? What are the men who are in the castle and defend it but man’s eyes, feet, hands, mouth, nose, and ears? These are the limbs that a man sometimes sinneth with. Thou shouldst keep them as purely as Christ gave them unto thee in the bath of baptism. Natheless sometimes thou sinnest with these limbs more often than thou shouldst. It is no wonder if a man sin occasionally through weakness, but it is much more wonder if he will never cease. As I have before stated, What mean the weapons?—thy alms that thou dost, that is, that thou goest gladly to church, and feedest, and lodgest, and clothest poor men, and every other good that it may be in thy power to do. And moreover when thou art obedient to sin, that betokens the hole (breach) that I previously spoke of. Who creepeth therein? The accursed devil. Because when sin is committed he comes thereafter and dwells ever therein, except thou repent of it. How mightest thou perform thy alms and please the Lord while thou art

ure lefdi *sancte marie* ne polien deð for us. *and* ec þa sunfulle monne þe drejeð a heore uuele werkes. *and* þencheð her on ic wille liggen a þet ic beo caldre oðer þet ic beo sec. þenne wulle ic birewsien. *and* beten. forðon drihten is mildheorteð inoh he wule hit me forzeuen. þus þe deofel wule bilesnien þe wreche. *and* ec we ileueð to soþe alswa redliche swa adam ure eldre feder us forgulte erest in to helle. *Swa ne mei nan mon seggen hu muchele mare godalmihtines milce *and* his mildheortnesse is þer azein. þon sunfulle monne he hine wile biseche mid gode heorte *and* mid soþe dedbote his sunne zif he wile heo þurhut forleten *and* nimir scrift þer-of. *and* beten a mare. Leofe breoðre *and* sustre þah we numen scrift of ane sunne oðre of twa. *and* þe¹ fulie ane nis þet icweme godalmiht. Ne þe preost þe ne mei scrife bute þu wulle heo alforleten. Hu mei þe leche þe lechnien² þa hwile þet iren sticat in þine wunde. Nefre. Ne þu ne miht beon wel iscrifen god almihti to cweme. bute þu heo alle for-lete eiðer 3e þa ane 3e þa oðer. wite þe wel þet þe an sunne wule amerran al þa godnesse. *and* þe almesse. *and* þa dedbote þe þu dest of þam oðer. A lutel ater bitteret muchel swete. And þah an castel beo wel bemoned mid monne *and* mid wepne. *and* þer beo analpi holh þat an mon mei crepan in. Nis hit al unnet. hwet itacnet þe castel þe mon seolf. hwet þa men þe beoð in þe castel *and* hin 3emeð. þet beoð þes monnes e3an. *and* his fet. *and* his hondan. *and* his muð. *and* his nesa. *and* his earen. her beoð þa limen þet sunegest uwilene mon. þu scodeldest³ heo biwiten al swa clenliche swa crist ha þe bitahte on þas fulhtes beðe. Noþeles oðerhwile þu sunegest mid summe of þisse *limen offer þenne þu scoldest. hit nis nan wunder þah mon sunegie oðer hwile unwaldes. ah hit is muchele muchele⁴ mare wunder zif he nule nefre swiken. Al swa ic er cweð hwet tacneð þa wepne þine elmisce þe þu dest. þet is þu gast to chirche blupeliche *and* fedest wreche men *and* herebure3est *and* scrudest elles al þet þu maht don to gode. *and* þa 3et þu hersumest þere sunne þet is þet holh þet ic er cweð hwa creopeð þer-in: þe awariede deofel. forðon þenne þe sunne bið idon. Seodðan bicumet he. *and* wunet þer-on abute þu hit bete. hu miht þu don þine elmesse *and*

Some delay
repentance
till they are
old and sick.

* [Fol. 8a.]
No one can
say how great
is Christ's
mercy.

¹ ? we.
Confess all
thy sins.

² MS. lechnien.

One sin mars
all the atone-
ment made
for the others.

Man sins with
eyes, hands,
feet, &c.

³ ? scoldest.

* [Fol. 8b.]

⁴ sic.

Alms, &c.—
the weapons
to be used
against sin.

a. slave to thy sin? And after thou wilt promise God Almighty and thy confessor that thou wilt forsake thy misdeeds, and takest shrift thereof and departest afterward and dost the same sins, then followest thou the habits of the hound that now spews and afterwards eateth its vomit, and becometh much fouler than it erewhile was. Such becomes the man; he at first had one sin and afterwards hath two, if he knowingly does this; he who will frequently repent and frequently sin he displeaseth our Lord. And again, many a man continues in his foul sin, and ever it appears to him that he is guilty of very little wrong when he has unlawful possession of another man's property; and even though he impute to himself any deadly sin, he will not nevertheless repent of it, but thus thinketh, "I am whole and sound and strong and stalworth, I may yet live long and repent in good time of all my sins." Then cometh hereunder the devil treacherously withal and cutteth short his days and casteth him into hell pain, where he shall dwell ever endlessly; and from that hell and that pine (torment) preserve us God the Father, Son, and Holy Ghost, dwelling and ruling in the world ever without end. Amen.

III.

FIRST SUNDAY IN LENT.

In Lenten time each man goes to confession; there are some to whom there is greater harm in going (than in abstaining), as I will now tell you. He saith with the mouth what is not in his heart. "I will go to shrift for shame, as other men do; if I neglect the priest will ask me on Easter Day who shrove me, before he administer to me the sacrament, and also for the sake of man's esteem." He does not go to shrift as other [good] men do, but acts like the cheat who at last deceiveth himself, and is as a rosy apple—fair without and rotten within. Alas that he will ever dare or think with his foul heart to receive so high and so holy a thing as is Christ's flesh into his sinful body, and thinketh that it will help him. Nay truly not! but when the

iewemen drihten. þa hwile þu þeowest þine sunne *and* eft þu wult bi-haten god almihtin *and* þine scrifte *þet* þu wult forleten þine misdede. *and* nimest scrift þer-of. *and* ferest þe eft *and* dest þa ilke sunne þenne hafest þu þes hundes laze þe nu speoweð *and* ef¹ hit fret. *and* bið muchele. fulre þene he wes earðon. Swa bið þe mon erðon he hefde anfalde sunne *and* seodðan he hauf² twafald gif he hit deð in his witscipe. þe þe wule ilome ibeten. *and* ilome breken. he gremieð ure drihten *and* eft moui mon dreȝet his fule sunne *and* efre him þurȝeð³ al to lutel þat he deð to unrihte *þet* he habbe oðer monnes [istreon] mid wohe. *and* þah he wite mid him seolf eni heafsunne he ha *nule beten þa ȝet ah þenchet ic em hal. *and* fere. *and* strong. *and* stelewurðe ȝet ic mei longe libben *and* alle mine sunne timliche ibeten. þen-ne cumeð her under þe deofel swicanðliche mid alle *and* him scorteð his dazes *and* awerpeð hine in to helle pine þer he scal wnian⁴ abuten ende from þan helle *and* from þan pine us bureȝe þe lauereð þe is feder *and* sune *and* hali gast wuniende *and* rixlende on worlde a buten ende. Amen.

Thou canst not please God and serve sin.

¹ ? eft.

The sinner is like the hound that eateth his vomit.

² ? hauf

³ ? þingeð.

* [Fol. 9a.] The sinner delays repentance until he shall become old, but the devil cuts short his days.

⁴ ? wunian.

III.

[DOMINICA PRIMA IN QUADRAGESIMA.]

[I]n leinten time uwile mon gað to scrifte ; þer beoð summe þe mare herm is þe gað al swa ic nupe eow tellen wulle. He seið mið⁵ þa muðe *þet* nis naut in his heorte. ic wulle gan to scrifte for scome alswa doð oðer men. ȝif ic forlete þe preost me walde eskien on ester dei hwa me scriue er he me ȝefe husul *and* ec for monne weordes ðinge. he ne gad naut to scrifte al swa doð oðer men. Ah al swa he doð⁶ swa þe swica þe bi-swikeð hine seolfe on-ende *and* bið al swa is an eppel iheoweð. he bið wið-uten feire *and* frakel wið-innen. Awah *þet* he efre wulle pristeleden oðer bi-þenchen mid his fule heorte þe heo wulle underfon swa heȝ þing *and* swa hali swa is cristes licome in his sunfulle buke. *and* weneð *þet* hit wulle

Lent, the time for confession.

⁵ ? mid.

Some men go to confession merely to be like other men.

⁶ originally ceð.

He is like an apple, fair without and corrupt within.

Christ's flesh will not avail him.

priest putteth it in his mouth, then cometh the Lord's angel and taketh the holiness with him toward heaven-kingdom. As for what remaineth there in his mouth, if any man were able to perceive it, he might see a burning gleed that consumes him all to coals. Dear men, if thou hast been very guilty towards thy earthly lord, he will forbid thee his presence, and moreover thou durst not come before him on account of thy guilt. How dare the wretched man receive God's flesh and blood in his body? How durst thou, man, there again receive God's flesh and blood in thy body along with vile sin and also with the devil that dwelleth in him? It does him more harm than good, for it draweth him to the bitter death of hell more than to everlasting life. The devil dwelleth in the sinful man until he hath brought him wholly to his will in all things, and the devil indeed so reigneth in him that he will never forsake his sin. The devil thus thinks, "This man I have taken to my own behoof—more men should I so obtain [through him]." By (of) such men saith the Lord in his Gospel thus speaking, *Cum immundus spiritus exierit ab homine, ambulat per vias inaquosas, querens requiem et non invenit*. The unclean spirit goeth out from the sinful man and goeth from place to place and seeketh rest where he may dwell, but he may not dwell in any good man; for if he be well shriven and God-fearing, the devil may never come into him because of his good works. Then saith he after—*Revertar in domum meam unde exivi*—now I must [dwell] in the same house in which I erewhile was; and then goeth he and taketh him seven devils which are much worse than he. They go as I ere said, and dwell in him ever more, and so perishes his wretched soul in everlasting torment in the pit of hell. Ere that he had but one devil, now he hath seven. Now though he were willing to forsake his evil sins, he is not able, on account of the devils [within him]. But to what men does this that I have mentioned happen? By Christ! it befalls those men that go to shrift more for the world's shame than for to repent of and be sorry for their sins. Wherefore will a man go to confession unless he is willing to forsake and repent of his sins? Of a truth if thou accusest

him helpen: Neisoðliche nawiht ah þenne þe preost hit deð in his muþe. þenne cumeð drihtenes engel and binimeð þa halinesse mid him toward heouene *riche. þet þer bilefð in his muðe. ah ȝif eni mon hit muste isean. he mahte iseoñ ane berninde glede þet hine al for-bernað þurut to cole. Leofemen ȝif þu ert swiðe for-gult wið þine eorðliche lauerd he þe wule for-beode of his eȝane on siht.¹ and ec þu ne derst cumen bi-foren him fore þine gulte. Hu der þe wrecche mon underfon drihtenes fleis and his blod in his licome. hu derst þu mon þer on-ȝein underfon drihtenes [fleis] and his blod in þine licome imong þan unwreste sunne and ec imong þan deofle þe wuneð in him. Mare hit him deð to herme þenne to gode for hit hine tið to þan bittre deðe to helle mare þenne to þan eche liue. Swa longe þe deofle wunað swa inne þe sunfulle men a þet he hine haueð al ifonded to his wille þurhut. and þe deofel þet to sope þe rixat in-nan him þet he nulle nefre forleten his sunne. He þen-cheð þe deofel. þesne mon ic habbe itaken to mine aȝene bihofpe.² Ma monna ic scolde biȝeten swa bi hulche monna seið drihten in his spelle. þa he þus cweþ *Cum inmundus spiritus exierit ab homine ambulat per uia[s] inaquosa[s] querens requiem & non inuenit* þe unclene gast þe geð him of þan sunfulle mon and geð him of þan stude to stude. and secheð reste hwær he mei wunian. *ah he ne mei in nane gode men. forðon ȝif he bið wel iscrifen and godfurht ne þe deofel meȝ nefre cumen in-ne him for his gode werkes. þenne cweð he eft. *Reuertar in domum meam unde exiui*. Nu ic mot in þet ilke hus þet ic er wes. and þenne ferað he and nimeð him .vii. deofle þe beoð muclele wurse þenne he. heo fereð swa ic er cweð. and wuniað in him a mare and swa dreieð his erme saule in eche pine to helle grunde. Erðon he nefde bute enne deofel. nu he haueð sefene. Nu þah he walde þa ufele sunne for-leten: Ne mei he for þan deoflan. Ah wulche men ilimpeð swa ic habbe er icweðen: witicrist þet beoð þa men þe gað to scrifte mare for worl[d]es scome þenne for heore sunne to beten: and to reusi[e]n. for hwet wule mon et scrifte bute he wulle for leten his misdede. and beten. Soðliche ȝif þu wreiest þe seolfen to

The housel
shall be taken
out of his
mouth by
God's angel.
* [Fol. 9b.]

¹ ? aȝene on-
siht.

It shall do him
more harm
than good.

The devil
dwells in the
sinner,

² MS. bi-
hospe.

* [Fol. 10a.]
but not in him
who is well
shriven and
Godfearing.

The devil will
not let the im-
penitent for-
sake his sins.

thyself to thy confessor, the devil may not accuse thee in the other life; for the man who conceals his sins in this life shall never behold the Almighty Lord, nor aught of his bliss. How mightest thou see thy shadow in muddy water? What is shrift but to renounce the devil, and be sorry for, repent, and bewail one's sins, and have in his mind (determine) never more again to commit those sins that he goeth to shrift for; to come to the priest and accuse himself and say there what is in his mind,—“Alas, that I ever did with my wretched body these sins!” For God's love repent of your sins while ye are here in this short life, and think how little time ye shall remain here. With truth thus saith the book, “Robbers, spoilers, thieves, murderers, covetous, adulterers, liars, unjust judges, jugglers, and other sots shall have a reward full quickly.” What say they? We may follow our will while we are young, and when we become older we will repent. Alas wretch! thus saith the book, “Forsooth as easily thou mightest take thine own weapon and smite off thine own head and return again to thine own likeness.” How mightest thou return to thine own likeness if thy head were off? Never! Also, thou mayest never have mercy from the heavenly God if thou art taken (or diest) in this same thought. In a single instant a man may receive a wound in his body that will be a long time in healing; and sometimes it fails to be healed. The little time thou dost it (sin) it appears to thee very good and sweet, and afterwards, by Christ! it is very bitter to repent of, and sometimes it happens thou never repentest of them in this life. What! ween these spoilers and robbers, that take another man's goods wrongfully, that Christ will have mercy upon them, though they have [not] taken and obtained the friendship of the men they have wronged? Nay! Lo! they think thus: “I will obtain goods wrongfully while I am able, and afterwards I will go to shrift, and renounce and fast for it.” He that ever fasteth and ever doth evil hath the practices of the devil. Thus they think that they will take and nought restore, but assuredly he must restore if he hath it; and if he hath it not let him restore as much as he is able and quickly seek forgiveness for the remainder. He will think

pine scrifte: ne mei þe deofel þe wreien¹son¹ þan oðre liue. for
 þe mon þe heleð his sunne aðisse liue ne siht he nefre almihtin
 drihten. ne nawiht of his blisse. Hu maht þu iseon pine
 sceadewe in worie watere: Hwet is scrift bute forlete þene
 deofel. *and* pine sunne. *and* bi-rewsien *and* beten *and* wepen.
and habben in his þonke þe he nule nefre mare eft 3e don þeo
 sunnen: þe he geð to scrifte *fore *and* cumen to þan preoste
and werian² hine seolfe. *and* cweðen in his þonke þar hi³ bið.
 Awah: þet ic hit efre dude mid mine wrechede licome þas sunnen.
 for godes luue beteð ower sunnen þa wile 3e beoð heren on þisse
 scorte liue. *and* ipencheð hu lutte hw[i]le 3e beoð here. Mid
 soðe þus seið þe boc. Rubberes.⁴ *and* þa reueres. *and* þa þeoues.
and þa morðslaza. *and* 3itteres. *and* þa eawbrekeres. *and* þa
 lizeres *and* þa wohdemeres *and* þa iuguleres. *and* þa oðer sottes
 alle heo habbeð an þonc fulneh. hwet seggeð heo. we moten
 idre3an ure wil þe hwile þe we beoð 3unge. *and* eft þenne we
 beoð eldre bete we hit þenne weilawe wrecche. þus cweð þe
 boc. Soðliche al swa eða þu mihtest neoman pine a3en wepne
and smiten of þin a3en heaued. *and* gan eft to þin a3ene liche.
 hu mahtest þu gan to pine a3ene liche 3if þin hefet were offe:
 Nefre. Alswa nauest þu nefre milce of heofenlic drihten: 3if þu
 eart inumen in þon ilke þonke. on enelpi luttele hwile mon mei
 underfon ane wunde on his licome: þet ne mei beon longe
 hwile hal. And oðer hwile hit is on wane of his hele. þa lutle
 hw[i]le þu ha dest ha þe þuncheð fulgod. *and* ful swete. *and* eft
 wite crist heo is ful biter⁵ to betene, *and* oðer hwile hit itit þet
 þu heo nefre ne ibettest on þisse liue. hwet *weneð þas ruperes
and þas reueres þet nemeð oðres monnes eahte mid wohe. þet
 crist heom wulle milcien þah heo habbeð inumen *and* heom
 bi-3eten freondscipe et þon monnen: þet heo a-gult habbeð:
 nei. hwet þencheð heo þus ic wulle bi-3eten mid wohe. þa
 hwile ic mei. *and* seoðan ic wulle gan to scrifte. *and* forleten
and festen þer fore. he haueð þes deofles costes. þet a festeð *and*
 a deð uuel. þus ha þencheð þet heo wulleð bi3eten: *and* nawiht
 a3efen ah soðliche al he hit mot a3efen 3if he hit haueð. *and*
 3if he hit naueð a3efe swa muchel swa he mei *and* for3euenesse

¹ ? wreien on.

Shrift is to
 forsake the
 devil and to
 repent of sin.

* [Fol. 10b.]

² ? wreian.³ ? he.

⁴ ? rupperes.
 Robbers,
 thieves, mur-
 derers, and
 other sots
 shall have
 their reward.

To delay re-
 pentance is
 like cutting
 off one's head
 and expecting
 to return to
 one's own
 form.

⁵ MS. bicer.

* [Fol. 11a.]

Robbers and
 thieves delay
 restitution.

it very hard and very shameful that he must repay all, and afterwards seek forgiveness of the man of whom he previously stole or otherwise wrongfully treated. Joyfully will the man go to shrift and tell the priest that he hath bereaved and stolen, and joyfully he will hear (the penance) the priest layeth upon him. But when the priest bids him give back the goods to the man that formerly owned it, no longer will he hear it willingly but he will say with crafty and smooth words, "I have naught thereof; I have spent it all." Thus then saith the priest in reply, "Good man, take thou now of thine own goods and give instead." It may happen that he will reply, "Though I had all that I ever obtained I could not make compensation for the harm I have done." By Christ! he must restore as much as he is able, for many a man would be willing to forgive him half or a third part, when he sees that he is able to produce no more. It may happen that he will say to the priest, "Sir, I know not where are the men whom I have wronged. Some are dead, and others have removed; so that I cannot come across them." Truly thus saith the book, he must seek them, if he knows for truth that they be alive; and he must seek the priest that accursed him, so that he may bless whereas aforetime he cursed him. And if he knows not for certain that they are alive, neither the men nor the priest, let him come to the church (of the district) where he took the goods and follow the advice of the priest whom he findeth there. The priest will bid him that he take that property or its value and distribute it among poor men, or (expend) it on bridges or on church-work, or in some place where it shall be well employed for Christ's love, and for the man that formerly owned it. And moreover let him repent before Christ. He that is wise will do this, and he is unwise if he is loath to do it, because he must again restore aught. Thus the foolish man thinketh, "This priest will have my property wrongfully and will do me no other good, but that I must ever fast; and yet it were well enough might I always fast, provided I parted not with all my other goods." Of the man that thus thinketh thus saith the book—"He will fast and eat, if he is able, as much at one meal as he should at two." Truly Christ owes him no thanks.

weorne¹ bidde et þan ouereake þis him wule þunche swiðe strong and swiðe scoundful þet he scal al a-geuen *and* seodðan bisechen milce et þan ilke monne þe he haueð er istolen oðer oðer-weis wa idon. Bluðeliche þe mon wile gan to scrifte *and* segge þe preoste þet he haueð ireaueð *and* istolen. *and* bluðeliche he wule herkien. þet þe preost him leið on : ah þenne þe preost hine hat aʒefen þa ehte þon monne þet hit er ahte. þet he nulle iheren his þonkes. ah he wile seggen. *and* foxliche smeþien mid worde. Nabbe ic nawiht þer-of ic hit habbe al ispened þus seið þenne þe preost þer onʒein. God mōn nim þu nuðe of þin aʒen ehte *and* do þer onʒein. hit mei ilimpen þet he wile seggen þah ic hefde al þet*ic efre biʒet ne mahtic ʒelden swa muchel swa ic habbe idon to herme. witecrist he mot aʒeuen al swa muchel swa he mei. forðon moni mon hit walde him forʒeuen half oðer bridde lot þenne he iseʒe þet he ne mahte na mare ʒe-forðian. Hit mei ilimpen þet he wile seggen þam preoste. Lauereð nat ic hwer heo beoð þeo men þe ic þene herm to dude. Summe beoð deade and summe on oðre stude. ne ic cume to heom nawiht. Soðliche þus cwepeð þe boc he mot ham isecham.² ʒif he wat to soðe þet heo beoð liues. *and* þene preost he mot isechen þe hine acursede. þet he hine iblecie onʒein þet he hine acursede. *and* ʒif he nat to soðe þet heo beoð liues þa men ne þe preost : cume þenne to þer ilke chirche þer er nom þa ehte. *and* do efter þes preostes rede þe he þer uindeð. þe preost him wile haten þet he nime þa ilke ehte oðer his wurð. *and* dele hit wrecche monne oðer to brugge oðer to chirche weorke oðer on sume stude þer hit beoð wel bitoʒen for cristes luue. *and* for þene mon þet hit er ahte. *and* þaʒet nime bote to criste. þe ilke þet is iseli : þis he wule don. *and* he his uniseli ʒif him is lað to donne þis forðon þe he scal aʒein ʒeuen awiht. þus þe uniselie þencheð þes *preost wile habben min ehte mid wohe. *and* ne don me nan oðer bote buten a ic scal festen. *and* þa ʒet hit were wel god mōste ic alunges festen swa þet ic mine oðre goð³ al ne fors-spende. Bi þam men þe þus þencheð. þus seið þe boc. he wule festen. *and* eaten. ʒif he mei et ane mele swa muchel swa et twam. Soðliche ne con crist him nenne

¹ ? ʒeorne.

They are willing to go to confession and listen to the priest,

but are unwilling to restore what they have stolen.

* [Fol. 11b.]

They make all sorts of excuses.

² ? isechan.

They must make restitution to those to whom it is due.

The thoughts of the foolish thief.

* [Fol. 12a.]

³ ? god.

What the book says of such men.

Think ye not hereto, If thou dost me wrong and we two be servants of one master, and I complain of it to my master, first of all thou shalt act rightly towards me, and afterwards towards the master? By Christ! much stronger is the doom of God Almighty. If thou wilt have forgiveness of thy misdeeds from the Lord, first of all thou must have my friendship, if thou trespass against me, and afterwards thou must obtain mercy from thy lord. If thou breakest the behests of an earthly man, he will be wroth with thee: a hundredfold more then shouldst thou observe Christ's behests, for he is king of all kings. The man who lay twelve months in a prison, would he not give all that he ever might acquire provided he might be quit of these twelve? and though thou mayest have lain sometime in a prison, yet thou hadst clothing to wear, and something to eat and to drink. But, in truth, in Christ's prison—that is, hell—there is none of these various things; but ever there is whining, grief, and gnashing of teeth, hunger, and thirst, and cold, and biting of fiends (devils) and tearing of adders. Woe is him who shall dwell there that ever he was born into this life. For God's love go and get shrift of all your sins, for although ye may repent of some sins, but will not forsake whoredoms, and gluttony, and drunkenness, your shrift availeth nought; and these are the two sins that men most commonly follow, and ween that it is no sin. Except he have shrift he is lost in hell, if he be taken in that sin. Truly thus saith the book, "What saith the foolish, To misfortune was I born if I may not have indulgence in this world." But, so help me God, that man who will follow all his sinful lusts, *Non intrabit in regnum celorum*—that is, he shall never come into heaven-kingdom. And again, another teacher saith, *Nemo potest gaudere cum seculo & in eternum regnare cum Christo*—that is to understand, No man may have all his will and rejoice himself with this world, and also dwell for ever with Christ in heaven. Though thou hadst lived from Adam's time until this day, and thou possessedst all worldly power, and hadst the greatest of all riches, when thou shalt depart this life it would appear to thee no more than as if thou hadst but once uncovered (it) with thine eyes. Wherefore this

ponc. Ne þenche 3e herto. Gif þu me dest woh *and* wit beon
 anes lauerdes men: ic hit mene to mine lauerde alre erest þu
 me scalt don riht. *and* seodðan þe lauerde. witicrist muchele
 strengere dom is of godalmihtine. Gif þu wilt habben for-
 zefenesse of þire misdede to drihten alre erest þu most habben
 mine freonseipe¹ 3if þu wið me agultes. *and* seodðan þu most
 bizeten milce et þine drihtene. Tobreoke anes eorðliches mornes
 heste: he wile wreðe wið þe. hunfald mare þu scoldest halden
 cristes biheste for þon he is alra kinge king þe mon þe leie .xii.
 moneð in ane prisune nalde he 3efen al þet he efre mahte
 bizeten wið þet he moste .xii. beo ðer ut of. *and* þah þu leie in
 ane prisune oðer hwile þu hefdest clað to werien. *and* to etene
and to drinken. 3e soðliche on cristes prisune nis nan of þis
 sere: þet is in helle. ah a þer is waning **and* graming. *and*
 toþen grisbating. hunger *and* þurst. *and* chele. *and* feonda
 bitinga. *and* neddre slittinga. wa is him þet he efre wes iboren
 on þis liue þe þer scal wunian. For godes luue gað to scrifte of
 alla eower sunne. for þah 3e gan of sunne ower sunne to bote.
and 3e nulleð forleten hordomes. *and* 3ifernesse *and* druncnesse.
 ne halt nawiht þat scrift. *and* þis beot þa twa sunne þe men
 fulieð alra swiðest. *and* weneð þet hit ne beo na sunne bute
 he habbe scrift. he is forloren in to helle. Gif eani mon bið
 inumen in þere sunne. Soðliche þus seið þe boc. hwet seið þe
 dusie to ufele hele wes ic iboren 3if ic ne mot habben on þisse
 weorlde 3euenesse. ah swa me helpe drihten. þe ilke mon þe
 wule fulien alle his sunne lustes. *Non intrabit in regnum celo-*
rum. þet is ne kimeð he nefre inne heoueneriche. *and* eft þe
 oðer witege seið. *Nemo potest gaudere cum seculo. & in eternum*
regnare cum Christo. þet is to understondene. Ne mei nan
 mon habben al his wil. *and* blissien him mid þisse wordle *and*
 ec wunian a wið crist on heofene. þah þu liuedest of adames
 frumðe þet come þes dei *and* þu ahtest al weorlde iwald. *and*
 alre welene mest. þenne þu scalt of þisse liue nalde hit þe
 pinchen na mare bute al swa þu ene unþrizedest² mid þine e3en
 *forðon nis nawiht þeos weorlde al heo a3eð on ane alpi þra3e
 perihtes he ne bið wei hwi beo we uule on þisse wrecche

God's justice
greater than
man's.

¹ ? freond-
scape.

A hundred-
fold more
should we
observe
Christ's
behests than
man's.

Hell is
Christ's
prison.

* [Fol. 12b.]

Forsake
whoredom
and gluttony.

He that
follows his
lust shall not
come into the
kingdom of
heaven.

We cannot
enjoy the
world here,
and live with
Christ
hereafter.

² ? unwrið-
edest.
* [Fol. 13a.]

world is nought. It passeth all away in a single instant, (and) forthwith he ceases to exist (he is not). Alas ! why are we evil in this wretched world ? Assuredly she will deceive us when we least expect. Alas ! that any man should wrong another, for covetousness of this world's goods. Truly it will all pass away, and the wretched soul shall bitterly suffer for it.

Go to thy father's tomb, or where any of thy kin are lying, and ask him what he hath gained by his unrighteous dooms, and by his robbery, and by his bodily lusts, and by 'his other sins while he was here in this life. Truly he would say, could he speak, "Woe is me that I ever did so much sin and repented not of it ! for I endure so great torment that I would rather have, for a single second, some cessation and ease than all the world if were it mine. And, moreover, were it possible to assume my bodily form and be in the world ever more, I would gladly suffer and sit in frost and in the snow up to my chin, and yet it would appear to me the softest bath and the most winsome that I ever enjoyed, might I be out of this wretched life." And, moreover, thou mightest understand when thou standest at his tomb that he was proud and haughty as thou art, and thou shalt perish also, as he is now, all to nought ; and thou knowest never when. While alive he was beloved, but hateful is he now, and his wretched soul is forlorn (damned). Wherefore, dear men, understand yourselves while ye may that this world is worthless ; ye see it yourselves. Be he ever so rich, depart he must when his day cometh. Wherefore go joyfully and repent of your sins while ye are able. Unhappy is the man that becometh old and his days leave him, and the day of his death approacheth, and he will not bethink that his sins increase, which cause the death of the soul : because she (the soul) may not endure all the sins that man putteth upon her, therefore she will go out of the body. Truly thus saith the book, That many thousand men might live many more years than they do, if they were righteous and God-fearing. Dear men, when ye go to shrift for no shame neglect to tell the priest all your sins, be they ever so unimportant ; for there is no sin of which he is ignorant : either he knows it, having committed it himself, or he hath heard of it, or hath found it in books. There is no sin that is not written in books ; wherefore it is better for you to shame yourself before the

world. Soðliche heo us truket þenne we lest weneð. wei þet
eni mon scal wið oðerne misdōn for þisse worldes ȝīfsunge¹.
Soðliche al heo a-gað. and þa wrecche saule hit scal abuggen.
Ga to þine feder burinnesse oðer þer eni of þine cunne lið in. and
esca hine hwet he habbe biȝeten mid his wohe domas. and mid
his reuunge. mid his licome lustes. mid his oðre sunne. hwile
he wes her on þisseliue. Soðliche he walde seggen ȝif he mihte
speken. wa is me þet ic efre dūde swa muchele sunne. and heo
ne ȝe bette. for swilche pine ic habbe þet me were leofere þenne
al world þah hit were min most ic habben an alpi þraȝe summe
lissee and summe leðe. and ec mostic underfon minne licome and
beon on worlde a mare ic walde fein pinian and sitten on forste
and on snawe up et mine chinne. and þa ȝet hit walð² me þunchen
þet softeste beð. and þet wunsemeste þet ic efre ibad moste ic
beon of þisse earmeliue. and þaȝet þu maht understonden þenne
þu stondest et his burinnesse þet he wes prud and wlone. swa
þu ert nu. and þu forwurðest. eca swa he is nu al to nohte! and
þu nast neure hwenne; Leof wes he on liue and lað is *he
nuðe. and þa wrecche saule forlōren; for-þi leofemen under-
stondet. eouseluen þa hwile ȝe mahten. Nis þas weorld nawiht
ȝe hit iseoð eow seluen. Ne beo he nefre swa riche forð he
scal þenne is dei cumeð. for-þi gað bluðeliche to bote of eower
sunne þa hwile ȝe mazen. Vfel is þet mon aldeð and his dages.
him at-gað and nehlecheð his ende dei and nule him biþenchen
þet his sunnen waxað. þat is þere saule deð; forðon heo ne
mei abeoren alla þa sunne þe þe mon uppon hire deð. þenne heo
wulle ut of þon licome. Soðliche þus seið þa boc þet moni
þusent monne mahte libben fele ȝere mare þenne he do! ȝif he
were riht-wis and god-furht leoue men þenne ȝe gad to scrifte
ne forlete ȝe for nane scame þet ȝe ne seggen þam preoste alle
eower sunne ne beo heo nefre swa ethelic. for nis nan sunne þet
he ne con oðer he heo wat ðurh. þet he heo dūde him seolf oðer
he heo hafð i-escad oðer hafð ifunden on boke. Nis nan sunne
þet nis iwrīten on boke. for-þi betere eow is þet eow sceamie bi-
foren þam preoste ane! þenne on domes-dei biforen criste. and
bi-foren al heuene wara. and bi-foren al eorðe wara. and bi-

The world is
treacherous.
1 ? ȝīfsunge.

Go to thy
father's tomb
and ask him
what he
gained by his
lusts.

He would
give all the
world for a
little allevia-
tion of his
torments.

2 ? walde.

Take heed
lest thou
* [Fol. 13b.]
perish like
him.

Evil is the
man that
loads his soul
with sins, so
that it is
obliged to
leave the
body.

Make confes-
sion to thy
priest.

He knows all
sins.

It is better
to be ashamed
before him,
than before
Christ at
doomsday.

priest alone, than on Doomsday before Christ, and before all heaven's host, and before all earth's host, and before all hell's host, and thy soul nevertheless to go into everlasting torment. Dear men, the priest is not able to forgive any man's sins, not even his own, but he is ordained between God Almighty and thee to instruct thee how thou shalt have forgiveness of thy sins from God; and he hath that same power from St. Peter to bind and to unbind, and from our bishop, who is in St. Peter's office; and since he is unable to be in every place, therefore are there priests under him. If thou sinnest he shall advise on God's half how thou shalt have Christ's friendship. Assuredly thou need ask no more (than this). No man may say how easily thou mayest obtain God's mercy. If thou sinnest renounce it for ever, and repent it with true confession, as I erewhile said. If thou repent and yet hide some of thy sins, that is not to thy profit. Christ takes no heed of such leasings, he stands in no need of it; either thou must obey Christ or the devil. Good men, every man must be twice washed of his sins: once at the baptismal bath, for ere the child is baptized it is the devil's; the second time thou shalt be washed at true confession, when thou renoucest thy sins. Assuredly if thou wilt entreat the Lord thou must be free from thy sins, for thus saith the book, *Peccatores Deus non audit*. The prayer of a sinful man God Almighty will not hear, except he forsake his sins and repent. Dear men, though ye sin and repent, trust not wholly to your fasts, if ye are able to do other good deeds. There is no man but what can do something more than fast. If he cannot give alms of clothes or of meat, as a rich man can, let him do some of these things which I will now enumerate. First of all thou shalt go to shrift and entirely renounce thy misdeeds, and fast so that thy body be the leaner; that is, fast for thy Lord's love. The man who thus fasts Christ shall give him such meat that he will never again hunger. The second is to give as much alms as you can afford, —masses for all Christian souls, to poor men shoes, clothes, meat, drink, warmth, and lodging; to visit the sick, to help to bury the dead, and to assist them (the poor) with whatever thou art able. For the book saith, *Sicut aqua exinguit ignem, ita et elemosina exinguit*

foren al helle wara. *and* þa hwepere þine saule feren scal in to eche pine. Leofe men ne mei þe preost forȝefen *nane men his sunne ne his aȝene ah he is iset bi-twihan god almihtin. *and* þe for þe wissine hu þu scalt et god seolf habben þine sunne forȝeune. *and* he haueð¹ þa ilke mahte of *Sancte* petre to bindene. *and* to unbindene. *and* of ure biscope þe is on *sancte* petres stude forðon he ne mei beon on ewilche stude for-þi beoð þa preostes under heom. Gif þu sunegest: he þe scal reden on godes halfe hu þu scalt habben *cristes* freondscipe: Soðliche ne perft þu bidden namare. Ne mei nan mon seggen hu lihtliche þu maht habben godes milce. gif þu sunegest: forlet hit a mare. *and* þet mid rihte scrifte. *and* bete a. alswa ic er cweð. þah þu ga to bote *and* for-heole summe þine sunna. nis þet nawiht to þine bi-heofðe. Ne reccheð crist nane leasunge. ne him nis na neoð². oðer þu most hersumian crist. oðer þam deofle. Godemen uwilc mon scal beon twiȝen awesscen of his sunne enes et þam fulltbeda³. for er þonne þet child beo ifulȝeð hit is þes deofles. oðer siðe þu scalt beon iwesscen et soð scrifte: þenne þu forletest þine sunne. Soðliche ȝif þu wult habben bone to drihten: þu most beon on ward þine sunnen for þus cweð þa boc. *peccatores deus non audit*. Sunfulles monnes bone nulle *god almihtin iheren bute he wulle forleten þa sunne *and* gan to bote leofemen þah ȝe sunegien *and* gan to bote ne lipnie ȝe no al to cower festene ȝif ȝe mazen eni oðer god don. Nis nan mon þet ne mei mare don þene festen. Gif he ne mei don elmesse of claðe ne of mete al swa mei an riche mon: do summe of þisse þinge þe ic wulle nu cwepen. Alra erest þu scalt gan to scrifte *and* forleten þurhut þine misdede *and* festen swa þet þin licome beo. þe lenre þet is fest for ðines drihtenes luue. þe mon þe þus fest crist him ȝeueð swilcne mete þet him nefre eft ne hungreð. þet oðer is do þine elmesse of þon þet þu maht iforðien. Messen for alle *cristine* saule. Wrecche men sceos *and* claðes. *and* mete. *and* dringen. *and* wermpe. *and* herburȝe. *and* to seke gan. *and* þa deden helpen to buriene *and* helpen heom mid þon þe þu maze. for þa boc seið. *Sicut aqua extinguit ignem: ita & elemosina extinguit peccatum*. Al swa

*[Fol. 14a.]
The priest
cannot for-
give sins.

¹ sic.

He can advise
thee how thou
mayest have
Christ's
friendship.

Hide not thy
sins from the
priest.

² ? neod.

Twice shall
we be washed
from our sins.

³ ? fulltbeða.

*[Fol. 14b.]
God will not
listen to the
impenitent
sinner.

Do something
more than
fast for your
sins;

give alms,
feed the
hungry, clothe
the naked,

visit the sick,
and help to
bury the
dead.

peccatum. As water quenches fire so alms quencheth sin. The third is that thou shalt bewail thy sins secretly (behind men), and pour out thy tears very sorrowfully, for the Lord speaketh thus in the Gospel, *Beati qui nunc fletis quoniam ridebitis*; that is, blessed are those who now weep for their sins, for they shall be comforted before the Lord. The fourth is that thou shalt keep vigils for thy Lord's love, for the book saith, *Non sit vobis vanum surgere ante lucem, quia promissit dominus coronam vigilantibus*. Be not loth to arise before day(light), for the Lord promiseth the watchful a crown that shall be seven times brighter than the sun. The fifth is that thou shalt forgive those men that trespass against thee; and as thou forgivest the men that sin against thee, so shall thy Lord forgive thee thy misdeeds; and so thou prayest him daily when thou sayest, *Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*. Lord Father, forgive us all our sins as we forgive those that trespass against us. Here is a sorrowful prayer to offer unless we truly have mercy upon and forgive those men who have angered and injured us. The sixth is that thou shalt reconcile thyself with all those who are at enmity with thee, as far as thou art able; for then thou protectest their souls, and also thine own, from the evil death, that is, from hell torment. The seventh is charity. She perfecteth and completeth all other things. By Christ! the man that loveth not charity shall never come into God's kingdom. Now may ye hear what is true charity, that each man ought to possess—that is, that thou love thy Lord above thy wife and child, and above all earthly things, and thank him for all things; and afterwards do unto each man as thou wouldest that one should do to thee: that is true charity. Truly thus saith the book, that this shall bear your soul to heaven-kingdom.

Now, dear men, ye have heard what I have said, and what ye shall do if ye can afford it. There is no man so rich, nor none so poor, but what he may give something of those things which I have said unto you. He who gives alms of his unlawful gains will get no more thanks of Christ than he that should slay thy child and should bring thee his head for a present. Wherefore, good men, forsake your sins and go to true shrift, and leave your stealing and rapine, for there is no profit in these things; and again saith the book, No good

þet water acwencheð þet fur. swa þa elmesse acwencheð þa sunne
 þat þridde is þet þu scalt bi-wepen þine sunne bi-efen monnen
 and ȝeoten þine teres swiðe sariliche for þon drihten cweð on
 þan god-spelle. *Beati qui nunc fletis quoniam ridebitis.* þet is
 eadi beoð þa ilke þe nu wepeð for heore sunne *for heo sceolen
 beon igledeð¹ bi-foren drihten þat forðe is þet þu scalt wakien
 for þines drihtenes luue. forðon þe boc cweð. *Non sit uobis*
uauum surgere ante lucem. quia promisit dominus coronam
uigilantibus. Ne beo eow noht lað to arisene er dei. for
 drihten bi-hat þon wakiende ane crune þet scal beon seofesiðe
 brihtre þene þa sunne fiffe is þet þu scalt forȝeuen þon monne þe
 wið þe agultet. and swa se þu forȝeuest þam mozne þe wið þe
 agulteð: swa þin drihten forȝeueð þe þine misdede. and swa þu
 hine biddest deihwamliche þenne þu seist. *Dimitte nobis debita*
nostra sicut & nos dimittimus debitoribus nostris. Lauweð² feder
 forȝef us alle ure gultes swa we forȝeueð þan monne þe us to
 agulteð. her is ane reowlic bone to biddene bute we inwarliche
 imilcien and forȝeuen þan monne þe us wreðeð and sceandet.
 þet seste is þat þu scalt sahtnien. þa þe beoð unisahte mid alle
 þine mahte. þenne bureȝest þu here saule. and ec þine aȝene
 from þan ufele deaðe þet is from helle pine. þet seofeðe is
 cherite. heo fulled alle þa oðre þing and endeð. witicrist þe mon
 þe ne luueð cherite ne cumeð he nefre in godes riche. Nu ȝe
 mazen iheren hwet is riht cherite. þet uwile mon ah to habben
 þet is *þet þu luuie þine drihten ofer þin wif. and ofer child and
 ofer alle eorðliche þing and him þonkien alles þinges. and
 seoððan beoden uwile mon swa þu waldest þet me þe bude. þis
 is riht cherite. Soðliche þus cweð þe boc. þet þis scal beren
 eower saule to heuene riche. Nu leofe men habbe ȝe iherd
 hwet ic habbe iseaidd hwet ȝe sculen don ȝif ȝe hit mazen iforðian.
 Nis nan mon swa riche. ne swa wrecche þet he ne mei sum þing
 iforðian of þan þe ic heou habbe iseid. þe deð his elmesse of
 þinge mid wohe biȝeten: ne con him crist na mare þong³ þene
 þah he sloȝe þin child and bere þe his heaued to lake. for-þi
 godemen forleteð eower sunne and gad to rihte scrite and leteð
 eower stale and eower reafiac. for nis þer nan⁴ feng on. and

Alms quench
sin.

* [Fol. 15a.]

¹ ?igledeð.
Watch and
pray.

Forgive those
that trespass
against thee,

² ? Lauerd.
so that God
may forgive
thee,
as thou
prayest in the
Pater noster.
Be reconciled
to all men.

On true
charity.

* [Fol. 15b.]

It beareth the
soul to
heaven.

Give not
alms of wealth
wrongly
acquired.

³ ? þone.

⁴ ? an
omission
here.

that ye may do shall go unrewarded, nor even shall ye do any evil without bitterly expiating it. Wherefore, dear brethren, hold brotherly love among you, and strive ye now in this short life that ye may come to the kingdom above, there to dwell with the Father, the Son, and the Holy Ghost, ever without end. Amen!

IV.

ON THE LORD'S DAY.

Dear men, if ye will listen and willingly understand we will speak to you plainly of the privileges that pertain to the day that is called Sunday. Sunday is called the Lord's Day, and also the day of bliss and of ease and rest for all. On this day the angels of heaven rejoice because the lost souls have rest from their torments. If you are willing to learn who first obtained rest for the wretched souls, I will truly tell you. It was St. Paul the apostle and Michael the archangel. These two went once on a time into hell, as the Lord bade them, to see how the folk fared there. Michael went before and Paul came after, and then Michael showed St. Paul the wretched sinful that were dwelling there. Afterwards he showed him high trees burning horribly before hell gates, and showed him the wretched souls hanging upon those trees—some by the feet, others by the hands; some by the tongue, others by the eyes; some by the head, and others by the heart. Afterwards he showed him a burning fiery oven that threw out seven flames, each of marvellous hues, which were all horrible to behold, and much harder than any one dare endure; and there within were very many souls ananged. Moreover he showed him a well of fire, and its streams ran burning fire; and twelve master devils like unto kings guarded this well and tormented therein the wretched and forlorn souls, and yet their own torment was in

eft þe boc seið. Ne scule 3e neure god don unforgolden. Ne ec ne scule 3e nefre ufel don þet 3e hit ne sculen mid uuele bitter abuggen. Forði leofe breoðre haldeð broþerreddene eow bi-twenen. *and* earnie 3e eow nu on þisse sceorte liue þet we¹ bicumen moten to þere upplican riche *and* þere wunian mid þe feder *and* mid þe sune *and* mid þe halie gast abuten ende. Amen.

No good or bad deed will go unrequited.

¹ ? 3a.

IV.

IN DIEBUS DOMINICIS.

[L]eofemen 3ef 3e lusten wuleð. *and* 3e willeliche hit understonden we eow wulleð *suteliche seggen of þa fredome þe limpeð to þan deie þe is iclepeð su² sunedei. Sunedei is ihaten þes lauerdes dei *and* ec þe dei of blisse *and* of lisse *and* of alle-irest. On þon deie þa engles of heofene ham iblissieð. forði þe þa erming saulen habbeð rest of heore pine. Gif hwa wule witen hwa erest bi-won reste þam wrecche saule to soþe ic eow segge. þet wes *sancte* paul þe apostel *and* mihhal þe archangel heo tweien eoden et sume time in to helle als wa heom drihten het for to lokien hu hit þer ferde. Mihhal eode bi-foren *and* paul com efter *and* þa scawede mihhal to *sancte* paul þa wrecche sunfulle þe þer were wuniende þer-efter he him scawede he3e treon eisliche beorninde et-foren helle 3ete. *and* uppon þan treon he him scawede þe wrecche saulen a-honge. Summe bi þa fet. summe bi þa honden. summe bi þe tunge. summe bi þe e3en. summe bi þe hefede. summe bi þer heorte. Seodðan he him sceaude an ouen on berninde fure he warp ut of him seofe leies uwilan³ of seolcuðre heowe þe alle weren eateliche to bihaldene *and* muchele strengre þen eani þurg to þolien. *and* þer wið-innen weren swiðe feole saule a-honge. 3ette he him scawede ane welle of fure *and* alle hire streames⁴ urnen fur berninde. *and* þa welle bi-wisten .xii. meister *deoffen swilc ha weren kinges to pinen þer wið-innen þa earming saulen þe for-gult weren; *and* heore

The privileges of the Sunday.

* [Fol. 16a.]

² sic.

Sunday is the Lord's day.

The souls of the lost have rest on this day.

Paul and Michael obtained it for them. They both once visited hell.

They saw wretched souls hanging on trees;

a fiery oven with seven flames;

³ ? uwillan.

a well of fire with streams of fire;

⁴ MS. stremes.

* [Fol. 16b.]

nowise diminished, though they were masters (chiefs). After that he showed him the Sea of Hell; and in that sea were seven bitter waves. The first was snow, the second ice, the third fire, the fourth blood, the fifth adders, the sixth smother (smoke), the seventh foul stink, she was worse to endure than ever any of all the other torments. In that sea were innumerable animals, some feather-footed, others entirely without feet, and their eyes were all like fire, and their breath shone as doth the lightning among thunder. These never cease, night nor day, to break the wretched bodies of those men who in this life here would not complete their shrift. Some of the men sorely weep, others cry aloud. Some there groaningly sigh, others there piteously gnaw their own tongues. Some there weep, and all their tears are burning gleeds (embers) gliding over their own features, and very mournfully at all times they cry and earnestly entreat that some one would release them from the cruel tortures. Of these torments speaketh David, the holy prophet, and thus saith, *Miserere nostri Domine quia penas inferni sustinere non possumus*. Lord have mercy upon us, for we are not able to endure the torments of hell. Afterwards he showed him a place in the midst of hell, before which were seven enclosures, near which no living man dare go, on account of the noxious vapour, and there within he showed him an old man going about, led by four devils. Then Paul asked Michael who the old man might be. Then said Michael (the) Archangel, "He was a bishop in the other life that never would keep nor observe Christ's laws. More often would he treat wrongfully with his subjects and oppress (them) for a long time than sing psalms or do any other good deed." Hereafter saw Paul where three devils led a maiden very remorselessly. Eagerly did Paul ask Michael wherefore she was so led about. Then said Michael, "She was a maiden in the other life that kept her body in all purity, but would never do any other good thing. Willing alms gave she never, but very proud she was and moody, and a liar and deceitful, and wrathful and envious, and therefore is she now dwelling in this torment." Now began Paul to weep sorely, and the archangel Michael wept also with him. Then came our Lord from heaven to them in the form of thunder and

azene pine neure nere þe lesse þah heo meistes weren. Efter þon he him sceawede þe sea of helle *and* innan þan sea weren .vii. bittere uþe. þe forme wes swan¹. þat oðer is. þet þridde fur. þet feorðe blod. þe fife neddren. þe siste smorðer. þe seofte ful stunch. heo wes wurse to þolien þenne efreni of alle þa oðre pine. Innan þan ilke sea weren un-aneommed deor summe feðer fotetd. Summe al bute fet. *and* heore eþen weren al swilc swa fur. *and* heore epem scean swa deð þe leit a-monge þunre. þas ilke nefre ne swiken ne dei ne niht to brekene þa erming licome of þa ilca men þe on þisse liue her hare scrift enden nalden. Summe of þan monne sare wepeð. Summe swa deor lude remeð. summe þer graninde sikeð. summe þer reowliche gnezeð his azene tunge. Summe þer wepeð. *and* alle heore teres beoð berninde gleden glidende ouer heore azene nebbe. *and* swiðe reowliche ilome zeizeð *and* 3eorne bisecheð þat me ham iburege from þam uuele pinan of þas pinan speked *dauid* þe halie witege. *and* þus seið. *Miserere nostri domine quia penas inferni sustinere non possumus.* Lauerd haue merci of us forðon þa pinen of helle we ham ne mazen iðolien. *Seoð-þan he him sceawede *and*² stude inne midde-warðe³ helle. *and* bi-foren þam ilke stude weren seofen clusterlokan þar neh ne mihte nan liuende mon gan for þan ufele breðe *and* þer wið-inna he him sceawede gan on ald mon þet .iiii. deofen ledden abuten. þa escade paul to mihhal hwet þe alde mon were. þa cweð mihhal heh angel he wes an biscop on eoðre liue þe nefre nalde cristes laþen lokien ne halden. ofter he walde anuppon his underlinges mid wohe motien *and* longe dringan þenne he walde salmes singen oðer eani oðer god don. Herefter isch paul hwer .iii. deofen ledden an meiden swiðe unbisorþeliche: 3eorne escade to mihhal hwi me heo swa ledde. þa cweð mihhal. heo wes an meiden on oðer liue þet wel wiste hire licome in alle clenesse. ah heo nalde nefre nan oðer god don. Elmes3eorn nes heo nefre. ah prud heo wes swiðe *and* modi. *and* liþere *and* swikel. *and* wreðful *and* ontful. *and* forði heo bið wuniende inne þisse pine. Nu bi-gon paul to wepen wunderliche. *and* mihhal heh engel þer weop forð mid him. þa com ure drihten of heueneriche to heom on wunres⁴ liche *and* þus cweð.

The sea of hell with its seven waves;

¹ ? snaw.

in which were all sorts of strange creatures.

These ceased not to torture the forlorn souls.

David speaks of the pains of hell.

* [Fol. 17a.]

² ? ane.

³ ? midde-warde.

They saw in the midst of hell seven cloisters, wherein four devils were leading an old man about;

and three devils led a maiden about.

In this life she was virtuous but not charitable.

Paul and Michael weep for the wretched souls.

⁴ ? þunres.

thus spake, "Why weepest thou, Paul?" Paul answered, "Lord, I bewail the manifold tortures which I here see in hell." Then spake our Lord, "Why would they not keep my laws while they were on earth?" Then said Paul meekly to him, "Lord, I now entreat thee, if it be thy pleasure, that thou give them rest at least on Sunday ever until doomsday come." Then said God to him, "Paul, I know well where I ought to show mercy. I will have mercy upon those that sought my mercy while they were alive." Then was St. Paul very sorrowful, and bowed him quickly to his Lord's feet, and besought him in these words which ye may now hear. "Lord," he said then, "now I beseech thee by thy kingdom, by thine angels, by thy great mercy, by all thy works, by all thy saints, and also by thy elect, that thou have mercy upon them, and the more so since I have visited them, and give them rest on Sunday ever until thy high doomsday come." Then the Lord answered him with a more gentle voice, "Arise now, Paul, arise! I will give them rest as thou hast asked, from noon on Saturday until Monday's dawn, ever from this time forth until doomsday." Now, dear brethren, ye have heard who first obtained rest for the souls of the damned. Now it becometh each Christian man so much the more to hallow and honour the day which is called Sunday, for of that day our Lord himself saith, *Dies dominicus est dies lætitiæ et requiei*. Sunday is a day of bliss and rest for all. *Non facietur in ea aliquid nisi Deum orare manducare et bibere cum pace et lætitia*. Let nothing be wrought on this day except to go to church and to pray to Christ, and to eat and drink in peace and gladness. *Sicut dicitur, pax in terra, pax in celo, pax inter homines*. For as it is said, "Peace on earth and peace in heaven, and peace among all Christian men." Again, our Lord himself saith, *Maledictus homo qui non custodit sabbatum*. Cursed be the man who will not observe Sunday. And therefore, dear men, each Sunday is to be observed as Easter Day, for it is the commemoration of his holy resurrection from death to life, and commemoration of the Holy Ghost which he sent upon his apostles on that day which is called Whitsunday. Moreover we understand that on Sunday the Lord will come to judge all mankind. We ought to honour Sunday very much and to observe it in all purity, for it hath in it three worthy



Ahwi wepest þu paul. paul him onswerde. Lauerð ic biwepe þas monifolde pine ðe ic her in helle iseo. þa cweð ure lauerd. Ahwi nalden heo witen mine *laȝe þe hwile heo weren en eorðe: þa seide paul him mildeliche to ȝeines. Louerd nu ic bidde þe ȝef þin wille is þet þu heom ȝefe rest la hwure þen sunne dei a þet cume domes-dei. þa cweð drihten to him. paul wel ic wat hwer ic sceal milcien. Ic heom wulle milcien þe weren efterward mine milce þa hwile heo on liue weren. þa wes *sancte* paul swiðe wa. *and* abeh him redliche to his lauerdes fet *and* on halsien hine gon mid þas ilke weord þe ȝe mazen iheren. Lauerd he cweð þa. Nu ic þe bidde for pine kinedome *and* for pine engles. *and* for pine muchele milce. *and* for alle pine weorkes. *and* for alle pine haleȝen. *and* ec pine icorene. þat þu heom milcie þes þe redþer þet ic to heom com *and* reste ȝefe þen sunne-dei a þet cume þin heh domes dei. þa onswerede him drihten mildere steuene. Aris nu paul aris. Ic ham ȝeue reste alswa þu ibeden hauest from non on saterdei a þa cume monedeis lihting. þet efre forð to domes dei. Nu leofe breðre ȝe habbeð iherð hwa erest bi-won reste þam forgulte saule. Nu bi-cumeð hit þefore to uwilche *cristene* monne mucheles þe mare to halizen *and* to wurðien þenne dei þe is icleped sunne-dei. for of þam ðeie ure lauerd seolf seið. *Dies dominicus est dies leticie & requiei.* *Sunne dei is dei of blisse *and* of alle ireste. *Non facietur in ea aliquid nisi deum orare manducare & bibere cum pace et leticia.* Ne beo in hire napingiwratt bute chirche bisocnie *and* beode to criste *and* eoten *and* drinken mid griðe *and* mid gledscipe. *Sicut dicitur. pax in terra. pax in celo. pax inter homines.* for swa is iset. grið on eorðe. *and* grið on hefene. *and* grið bitwenen uwilc *cristene* monne. eft ure lauerd seolf seit. *Maledictus homo qui non custodit sabbatum.* Amansed beo þe mon þe sunne-dei nulle iloken. And for-þi leofemen uwilc sunne-dei is to locan alswa ester dei for heo is muneȝing of his halie ariste from ðeðe to liue. *and* muneȝing of þam hali gast þe he sende in his apostles on þon dei þe is icleped wit-sunne-dei. ec we understondeð þet on sunne dei drihten cumeð to demene al mon-cun; we aȝen þene sunne dei swipeliche wel to wurpien. *and* on alle clenesse to locan. for

* [Fol. 17b.]

Paul entreats
God to
give them
rest on the
Sunday until
Doomsday.

God grants
his request.

* [Fol. 18a.]

Sunday is a
day of rest
for all.
Toil not on
this day.

Cursed is he
that keeps
not the
Sunday holy.

On Sunday
shall Christ
come to judge
all mankind.

virtues, which ye may hear. The first virtue is that it (Sunday) on earth gives rest to all earth-thralls (slaves), men and women, from their thrall-works (servitude). The second virtue is in heaven, because the angels rest themselves more than on any other day. The third virtue is that the wretched souls in hell have rest from their great torments. Let each one then always observe the Sunday, and the other holy days which in church we are commanded to keep like the Sunday, and let it be a participator of heaven's bliss with the Father and the Son and the Holy Ghost without end. Amen. *Quod ipse prestare dignetur qui vivit et regnat Deus, per omnia secula seculorum.* Amen.

V.

OF THE PROPHET JEREMIAH.

*M*issus est Jeremias in puteum et stetit ibi usque ad os. Qui cum aliquandiu ibi stetisset, debilitatum est corpus ejus, et tandem dimissis funibus subtractus est. Et cum eorum duritiam, quia debilis erat sustinere non posset, allati sunt panni de domo regia et circumpositi sunt funibus ne eorum duritia læderetur. Dear men, we find in holy book that Jeremiah the prophet stood in a pit and in the mire up to his mouth; and when he had stood there awhile then his body became very feeble, and they took ropes and cast unto him for to draw him out of this pit. But his body was so very feeble that he was not able to endure the roughness of the ropes; then sent they clothes out of the king's house for to wind round the ropes, so that his body, which was (so) feeble, should not receive further injury. Dear men, those words which I have here said have important meaning, and they are good to hear and much better to retain (in mind). Is it a good thing to hear God's words and to observe them? Yea assuredly, for our Lord God Almighty saith in the holy gospel, *Beati qui audiunt verbum Dei et custodiunt illud.* Happy and blessed are all who hear God's words and keep them. Now ye have heard

heo hafð mid hire preo wurdliche mihte þe 3e iheren mazen. Ðet forme mihte is þet heo on eorðe 3eueð reste to alle eorðe þrelles wepmen and wifmen of heore þrel weorkes. þet oðer mihte is on heouene. for-þi þa engles hem heom rested mare þenn on sum oðer dei. þet þridde mihte is þet þa erming saule habbeð ireste inne helle *of heore muchele pine. Hwa efre penne ilokie wel þene sunne dei. oðer þa oðer halie dages þe mon beot in chirche to lokien swa þe sunne dei. beo heo dal neominde of heofene riches blisse: mid þan ferde¹. and mid þan sunne. and mid þan halie gast abuten ende. amen. *Quod ipse prestare dignetur qui uiuit & regnat deus. per omnia secula seculorum. Amen.*

The three virtues of the Sunday.

* [Fol. 18b.]
Observe well the Sunday, let it partake of heavenly bliss.

¹ 2 fedre.

V.

HIC DICENDUM EST DE PROPHETA.

[*M*] *issus est ieremias in puteum et stetit ibi usque ad os. Qui cum aliquandiu ibi stetisset: debilitatum est corpus eius. & tandem dimissis funibus subtractus est. Et cum eorum duriciam. quia debilis erat sustinere non posset. allati sunt panni de domo regia et circumpositi sunt funibus ne [e]orum duricia lederetur.* Leofemen we uindeð in halie boc. þet ieremie þe prophete stod in ane putte. and þet in þe uenne up to his muðe and þa he hefede þer ane hwile istonde. þa bi-com his licome swiðe feble. and me nom rapes and caste in to him fro² to drazen hine ut of þisse putte. Ah his licome wes se swiðe feble: þet he ne mihte noht ipolie þe herdnesse of þe rapes. þa sende me claðes ut of þes kinges huse for to bi-winden þe rapes. þet his licome þe feble wes ne sceolde noht wursien. Leofemen þeos ilke weord þe ic habbe her iseit³ habbeð muchele bi-tacnunge *and god ha beoð to heren and muchele betere to et-halden. Is hit god for to hiheren godes weordes and heom athalden: 3e fuliwiis. for ure lauere godalmihtin seið in þan halie godspelle. *Beati qui audiunt uerbum & custodiunt illud.* Ædie and blessedde beon alle þeo þe ihereð godes weordes and heom athaldeð. Nu 3e

The text.

Jeremiah stood in a pit up to his mouth in the mire.

² 2 for.

How he was drawn out of the pit.

³ sic.

* [Fol. 19a.]

It is good to hear, but better to observe God's word.

what it is to hear God's words and to observe them. Now we shall show you what it is to hear and not to observe them; for St. Gregory saith, *Melius est viam veritatis non agnoscere, quam post agnitam retroire*. It is better for a man not to know the way to God Almighty than to know it and afterwards to disregard it. And in another place he saith, *Qui obturat aures suas ne audiat legem Dei, oratio ejus erit execrabilis*. The man who shutteth his ears in holy church against God's law and will not hear the words which proceed from him, his prayers shall be accursed and displeasing to God. *Puteus est peccati profunditas, quia quam diu stas in luto; tam diu jaces in mortali peccato*. The pit denotes deepness of sin, for as long as we lie in head-sins (deadly sins) all that time we stand in the pit and also in the mire (fen) up to the mouth, as these men do that lie in adultery and gluttony, and in perjury and in pride, and in other foul sins. And these are principally rich men who have this great pride in this world, that have (beautiful) fair houses and fair homes, fair wives and fair children, fair horses and fair clothes, hawks and hounds, castles and towns: hereupon they think much more than upon God Almighty, who hath sent them all these things when they lie in such sins and think not of arising. They do daily dig their pit deeper and deeper. *Unde propheta, Non claudit super te puteus os suum nisi cluseris os tuum*. The prophet saith that the pit closes not easily its mouth over us unless we shut our mouths; but if we shut our mouths, then we act as the man that diggeth a pit four days or five, and when he hath delved it for a very long time, then falleth he therein and breaketh his neck, that is, he falleth into hell-pain, from whence he will never again return to repent. But, dear men, God Almighty hath shown us very great grace, since he hath given us to be free of mouth that we may with our mouths bring ourselves out of this pit, which betokeneth the deepness of sin, and that through three hard ways, which are thus named—*Cordis contritione, oris confessione, operis satisfactione*. Through contrition of heart, through opening (utterance) of mouth, and through performance of good works. *Cordis contritione moritur peccatum, oris confessione defertur ad tumultum, operis satisfactione tumultatur*

habbeð iherd wule hit is for to iheren godes weordes *and* heom ethalden. Nu we sculen heow sceawen hwile hit is heom for to heren *and* nawiht for to ethalden. for seint gregori seið. *Melius est uiam ueritatis non agnoscere: quam post agnitam retroire.* Betre hit is þet mon ne iknawe noht þe wei to godalmihtin þe he hine icnawe *and* seodðe hine for-hozie; and on oðer stude he seið. *Qui obturat aures suas ne audiat legem dei: oratio eius erit execrabilis.* Þe mon þe tuneð his eren in halie chirche to-zeines godes laze and nule noht iheren þe weordes þe of him beoð. his beoden beoð aweriede *and* unwurðe gode. *Puteus est peccati profunditas. quia quam diu stas in luto: tam diu iaces in mortali peccato.* Þes put bitacneð deopnesse of sunne. for alse longe alse we liggeð in heueð sunnen: al þa hwile we sto[n]deð in þe putte. *and* þet in þe uenne up to þe muðe alse þeos men doð þe liggeð inne eubruche *and* ine glutenerie *and* ine manaðas. *and* ine prude. *and* ine oðre fule sunnen. *and* þet beoð riche men *alremest þe habbeð þas muchele prude in þis worlde. þe habbeð feire huses. *and* feire hames. feire wifes. *and* feire children. feire hors *and* feire clapes. heaukes *and* hundes. castles *and* tunes. her uppon heo þencheð muchele mare þen uppon godalmihtin þe al þis heom haueð isend þa þe liggeð inne swile sunne. *and* ne þencheð noht for to arisen: heo delueð deihwamliche heore put deoppre *and* deoppre. vnde propheta. *Non claudit super te puteus os suum nisi cluseris os tuum.* þe prophete seið. þet þe put ne tuneð noht lihtliche his muð ouer us bute we tunen ure muð. ah ȝif we tuneð ure muð: þenne do þe¹ alse þe mon þe delueð ene put feower dazes oðer fiue *and* þenne he haueð hine alra lengest idoluen: þenne ualleð he þer inne. þet him brekeð þe sweore. þet. is þet he ualleð in to helle pine þer neuer eft ne cumeð of bote. Ah leofemen godalmihtin haueð isceaweð us wel muchele grace. þenne he haueð geuen us to beon mud freo. þet we mazen mid ure muðe bringen us ut of þisse putte: þe bitacneð þeo deopnesse of sunne. *and* þet þurh þreo herde weies þe þus beoð ihaten. *Cordis contricione. Oris confessione. Operis satisfactione.* þurð² heorte bireusunke. þurh muðes openunge. þurh dede wel endinge. *Cordis contritione moritur peccatum. *oris confessione deferitur*

What it is to hear and not observe.

The words of St. Gregory.

The pit be-tokens the depth of sin;

the mire de-notes foul sins,

* [Fol. 19b.] of which rich men are mostly guilty,

who daily dig their pit deeper and deeper.

¹ we.

God hath made us to be mouth-free.

Three hard ways by which we may get out of the pit.

² þurh.

* [Fol. 20a.]

in perpetuum, that is, when we are sorry in our hearts that we have sinned, for then we slay our sins. When we repent of sin, then we do by our sins as they do by the dead, for after a man is dead they lay the body in the tomb, so also thou layest thy sins in the tomb. When thou receivest shrift of the sins thou hast done against God's will, and when thou repentest of thy sins according to the priest's instructions, then thou buriest thy sins and putttest them out of their power over thee. *Per Jeremiam notatur quilibet peccator qui in suo peccato moram facit.* By Jeremiah the prophet we should understand each sinful man that lies in grievous sin, and through true shrift will not loosen his sin-bonds. *Funiculi amaritudines penitentiae significant.* The ropes that were cast to him betoken the hardness of shrift; for there is no man among us that hath done three cardinal sins who is so strong that his body does not become very feeble before he has undergone the shrift that thereto befalleth. *Panni circumpositi funibus, ecclesiae sacramenta significant quibus penitentiae duritia mitigatur.* The king's house betokens holy church; the clothes, that were sent out of the king's house for to cover the ropes with, betoken the holy orisons that they sing in holy church, and the holy sacraments that are consecrated unto the forgiveness of all sinful. Dear men, now ye have heard the signification of this pit about which I have spoken, and the meaning of the prophet, and what the ropes denote, and what the clothes betoken that the ropes were enveloped in. Hear now what things dwell in this pit; therein live four kinds of reptiles that are now destroying all this middle-earth. Therein live the spotted adders that bear poison under their tongues; black toads that have venom in their hearts; yellow frogs, and crabs. The crab is a kind of fish in the sea. This fish is of such kind that the more he endeavours to swim with the water the more he swimmeth backwards. And the old crab said to the young one, "Wherefore swimmest not thou forward in the sea as other fishes do?" and it answered, "Dear mother, swim thou before me and teach me how I shall swim forwards." And she began to swim forwards with the stream, and always swam backwards (against it). These spotted

ad tumultum. operis satisfactione tumultatur in perpetuum. þe we beoð sari in ure heorte þet we isuneged habbeð þenne slage we ure sunne; þene we to sunbote cumeð. þenne do we bi ure sunne al swa 'me deað bi þe deade. for efterþan þet þe mon bið dead me leið þene licome in pere pruh. Al swa þu leist þine sunne in þare pruh: hwenne þu scrift underuonget of þe sunnen þe þu idon hauest to-geines godes wille. þenne þu hauest þine sunnen ibet: efter þines scriftes wissunge. þenne buriest þu þine sunnen and bringest heom ut of þine on-walde. *Per ieremiam notatur quilibet peccator qui in suo peccato moram facit.* Bi ieremie þe prophete we azen to understonden ulcne mon sunfulle. þet lið in heuie sunne and þurh soðe scrift his sunbendes nule slakien. *funiculi amaritudines penitencie significant.* Þe rapes þe weren icast to him: bitacneð þe herdnesse of scrifte. for nis nan of us se strong þe hefde idon þre hefsunnen þet his licome nere swiðe feble er he hefde idrezen þet scrift þe þer to bilimpeð. *panni circumpositi funibus: ecclesie sacramenta significant quibus penitencie duricia mitigatur.* þas kinges hus bitacneð hali chirc[h]e þa claðes þet weren isende ut of þ[es] kinges huse] for to binden þe rapes *mid: bitacnet þe halie ureisuns þe me singeð in halie chirc[h]e. and þe halie sacramens þe me sacreð in alesnesse of alla sunfulle. Leofemen nu 3e habbeð iherð of þis putte þe bitacninge þe ic habbe embe ispeken. and þe bitacninge of þe prophete. and þet. þe rapes bitacneð. and hwat þa claðes bi-tacneð þe þe rapes weren mide biwunden. Thereð nuðe whulche þinges wunieð in þisse putte. þer wunieð fower cunnes wurmes inne. þet fordoð nuðe al þeos midelerd. þer wunieð in-ne faze nedden. and beoreð atter under heore tunge. Blake tadden and habbeð atter uppon heore heorte. 3eluwe froggen. and crabben. Crabbe is an manere of fissce in pere sea. þis fis is of swulc cunde. þet. euer se he mare strengðeð him to sw[i]mminde mid þe watere: se he mare swimmeð abac. and þe alde crabbe seide to þe 3unge. hwi ne swimnest þu forðwarð in pere sea also oðer fissces doð. and heo seide. Leofe moder swim þu foren me and tech me hu ic scal swimmen forðward and [heo] bi-gon to swimmen forðward mid þe streme. and swam hire þer

We slay our sins with sorrow.

We bury them when we repent of them.

Jeremiah denotes sinful man.

The ropes denote the hardness of shrift.

The King's house is holy church.

*[Fol. 205.]
The clothes are holy prayers.

Of the inhabitants of the pit,

spottedadders, black toads, yellow crabs, and frogs.

The fable of the young crab and its mother.

adders betoken the deceitful folk that dwell in this world, that speak as fair before their fellow Christians as if they would embrace them, and as soon as they have turned away from them they slander (to-twitch) and detract them with evil words. *Hii etiam sunt doctores et falsi christiani.* These men that thus pull to pieces their fellow Christians behind their backs have the name of Christians, but nevertheless they are Christ's enemies, and are men-slayers, for they slay their own souls and bring them into the everlasting pain of hell. These black toads that have the venom in their hearts betoken the rich men that have much of this world's goods and cannot moderately eat and drink, nor therewith do any good for the love of God Almighty, who hath given it them all, but lie upon it as the toad does in the earth, that never can be so moderate as to eat her fill, because she is afraid lest the earth (fail) deceive her. This wealth which these men thus overlie turneth to black venom, for they fall thereby into the strong pain that no man may describe. These yellow clothes [betoken women that make themselves fair to draw lechers unto them], for the yellow cloth is the devil's lair (covering). These women that love (? live) are called the devil's mouse-trap, for when a man will bait his mouse-trap he binds thereupon the treacherous cheese, and roasteth it so that it should smell sweetly ; and through the sweet smell of the cheese he entices many a mouse into the trap. Even so do many of these women ; they smear themselves with blaunchet (fine wheaten flour), that is the devil's soap, and clothe them with yellow clothes, that is the devil's covert, and afterwards they look in the mirror, that is the devil's hiding-place. Thus they act in order to make themselves fair and to draw lechers unto them, but they defile themselves therewith. Now, dear men, for God's love keep yourselves from the devil's mouse-trap, and take heed that ye be not the spotted adders, nor the black toads, nor the yellow frogs. The Father, the Son, and the Holy Ghost shield us therefrom and from all sins ever without end, *per omnia secula seculorum.* Amen.

aȝen. þas faȝe neddre bitacneð þis faȝe fole þe wuneð in pisse
 weorlde. þe speket also feire bi-foren heore euencristene *also
 heo heom walde in to heore bosme puten. and swa sone se hi
 beoð iturnd away from heom: heom to-twiccheð and to-draȝeð
 mid ufele weordes. *Hii eciam sunt doctores & falsi christiani.*
 Þos men þe þus to-draȝed heore euencristene bi-hinden heo
 habbeð þe nome of cristene ah þah heo beoð cristes unwines and
 beoð monslazen for heo slazeð heore aȝene saule. and bringeð
 heon¹ in to þare eche pine of helle. þos blaca tadden þet habbeð
 þet atter uppon heore heorte. bi-tacneð þes riche men þe habbeð
 þes mucheles weorlde ehte and na mazen noht itimien þar of to
 eten ne to drinken ne na god don þer of for þe luue of god-
 almihtin þe haueð hit heom al geuen. ah liggeð þer uppon also
 þe tadde deð in þere eorðe þet neure ne mei itimien to eten hire
 fulle: swa heo is afered leste þeo eorðe hire trukie. þeos ilke
 ehte þe þeos þus ouerliggeð heom turneð to swart atter for heo
 falleð þer þurh in to þer stronge pine þet na mon ne mei tellen.
 Þeos ȝeolewe clapes.² for þe ȝeolewe clað is þes deofles helfter.³
 þeos wimmen þe þus luuieð⁴ beoð þes deofles musestoch iclepede.
 for þenne þe mon wule tilden his musestoch he bindeð uppon þa
 swike chese and bret hine for þon þet he scolde⁵ swote smelle.
 and þurh þe *sweote smel of þe chese: he bicherreð monie mus
 to þe stoke. Alswa doð monie of þas wimmen heo smurieð heom
 mid blanchet þet is þes deofles sape and clapeð heom mid ȝeoluwe
 clape þet is þes deofles helfter.⁶ and seodðan heo lokieð in þe
 scawere. þet is þes deofles hindene. Þus heo doð for to feiren
 heom seoluen. and to draȝen lechurs to ham. ah heo fuleð heom
 soluen þer mide. Nu leofemen for godes lufe witeð how wið þes
 deofles musestoch and witeð eow þet ȝe ne beo noht þe foaȝe
 neddre. ne þe blake tadde. ne þe ȝeolewe frogge. þe feder. and þe
 sune. and þe halie gast. isilde us þer wið. and wið alle sunnen
 a buten ende. *per omnia secula seculorum.* Amen.

The spotted
adders denote
slanders.

* [Fol. 21a.]

They are
Christ's ene-
mies.

¹ ? heom.

The black
toads denote
the rich men
who make a
bad use of
their wealth.

The yellow
clothes denote
foolish
women,
who are the
devil's mouse-
trap.

² ? some-
thing omitted
here.

³ ? helster.

⁴ ? luueð.

⁵ MS. sclode.

* [Fol. 21b.]

⁶ ? helster.

Keep away
from the
devil's trap.

VI.

THE LORD'S PRAYER.

Pater noster qui es in coelis, &c.

- Our father that art in heaven,
That is all truthful indeed !
We must to these words look,
4 That are good for both body (life) and soul,
That we may be as his begotten sons,
That he may be our father and we his chosen (darlings),
That we may do all his behests
8 And act according to his will.
Let us take heed lest we offend him
Through Belzebub's wiles ;
He hath great envy towards us
12 All the days of our life ;
About us he is for to terrify us,
With all his might he will annoy us.
If we learn God's lore
16 Then it grieveth him full sore,
Except we remain in our evil habits.
He cares not that we are sons (of God),
If we then call him father ;
20 All that is but little joy to us.
Let us observe God's laws
That we have in his saws (word) ;
The behests he therein commandeth,
24 Except we keep them, we commit sin.
And let each man receive them
To observe well anent him.
For so God commands it
28 In the Gospel which he wrote,
That we should love God with our might,

VI.

PATER NOSTER.

[*P*] *Ater noster qui es in celis & cetera.*
Vre feder þet in heouene is

þet is al soð ful iwis.

weo moten to þeos weordes iseon.

4 þet to liue *and* to saule gode beon.

þet weo beon swa his sunes iborene.

þet he beo feder *and* we him icorene.

þet we don alle his ibeden.

8 *and* his wille for to reden.

Loke weo us wið him misdōn

purh beelzebub's swikedom.

he haueð to us muchel nið.

12 alle þa deies of ure sið.

abuten us he is for to blenchen.

Mid alle his mihte he wule us swenchen.

Gif we leornið godes lare :

16 þenne of-puncheð hit him sare.

Bute we bileuen ure ufele iwune.

Ne kepeð he noht *þet we beon sune.

Gif we clepieð hine feder þenne.

20 al þet is us to lutel wunne.

halde we godes laze.

þet we habbeð of his saze.

þa bodes he beodeð þer inne.

24 Bute weo hes halden : we doð sunne

and uwile mon hes undernim.

to halden wel anundes him.

for alswa god hit bit :

28 *and* inne þe godspelle þe he writ.

Luiien god mid ure mihte

Our Father
which art in
heaven.

These words
are good for
soul and
body.

Displease not
God through
Beelzebub's
wiles.

He is grieved
when we are
good.

* [Fol. 22a.]

Unless we
keep God's
behest we
commit sin.

Love God
with all thy
might.

- Above all creatures,
With our souls, and with our deeds ;
32 That we should him both love and also dread.
This is the first behest here
That we ought to hold dear ;
This behest above all others is,
36 And let us not observe it amiss.
And the second after this
Is like to it in truth—
To love thy fellow Christian
40 As thyself in all things ;
With all this have thou charity,
And true belief and love of truth.
For God's love forsake what is evil !
44 Thou shalt see it turn to thy advantage.
Be thou not manslayer ;
Nor be in whoredom, day nor night ;
Nor oughtest thou to steal,
48 Nor any theft to conceal ;
A proud man or (false) accuser be thou not,
Nor envious in thy thought ;
Be buxom (obedient) toward God,
52 And keep thou well his behests.
If thou do this with good entent
Then art thou God's son.
Thus thou mightest, if thou wilt,
56 God's behests well fulfill.
Sanctificetur nomen tuum.
Thy name be blessed, that we say,
And thus by these words we affirm
His name is holy and ever was,
60 Ever alike firm, it is not less,
That is, and was, and ever shall
Be blessed everywhere.
Then ought we to understand
64 From all evil he shall preserve us ;

- ouer alle cunnes wihte
mid ure saule mid ure deden.
- 32 baþe luuien him *and* ec dreden.
þis is þe furste bode here:
þet we aȝen to habben deore.
þeos beode ofer alle oðer is.
- 36 Ne habbe we hit noht onimis.¹
and þis oðer efter þis.
þis is ilich fuliwis.
Luuien þi cristen euenling.
- 40 Als wa þe seoluen in alle þing.
Mid al þis haue þu charite.
and soðfeste leaue *and* trowðe lef.
for god let þu þet uuele beon.
- 44 Godere hele þu hit scalt iseon.
Ne beo þu nawiht monslaht.
ne in hordom dei ne naht.
Ne þu naȝest for to stele.
- 48 ne nan þefþe for to heole.
Prud ne wreiere ne beo þu noht.
Ne niðful in þi poht.
beo buhsum toward gode.
- 52 *and* wel hald þu his bode.
Do þu þis mid gode mune.
þenne eart þu godes sune.
þus þu maht ȝif þu wulle.
- 56 godes heste wel ifulle.
San[c]tificetur nomen tuum.
þi nome beo iblecced. þet we seggeð
and þus þa wordes we bi-leggeð.
his name is hali *and* efre wes
- 60 iliche swiðe hit nis noht les.
þet is *and* wes *and* efre scal
beon iblecced ofer al.
þenne aȝe we to *understonden us
- 64 from alle uuele he scal blecen us.

Love and fear
him.

¹MS. omnis.

Love thy
neighbour as
thyself.

Be not a mur-
derer, commit
not adultery,
and do not
steal.

Be not proud
or envious,

but be obe-
dient to God.

Hallowed be
thy name.

God's name
is holy,

and ever shall
be hallowed
everywhere.

*[Fol. 22b.]

- Let us bless (hallow) then enough his name,
And keep us from harm and shame.
In the font we were born again,
68 Cleansed, and by God chosen (adopted) ;
His holy name we took and bore,
In the font where we were cleansed.
Christians are (we) called, rich and poor,
72 After Christ himself who is God.
His name that we of him have,
That he it hallow we do crave.
Adveniat regnum tuum.
Thy kingdom come, we do say it,
76 Hearken all unto this writ !
His kingdom is this middle earth,
Earth and heaven, and each abode ;
Over all is his great might.
80 Lord he is called with right ;
Lord he is of all creatures,
In earth and heaven is his might.
All the creatures that he formed,
84 That is the truth, it was for man.
All things he made to appear
Before he ever made man.
He made man in righteousness,
88 In the form of his own likeness.
All deer (animals) and fowl of flight
He made to stoop adownright (downwards).
Man he loved and cared for well,
92 And therefore his face upward he wrought ;
That was all for a good skill (reason),
If that understand ye will.
Face upwards he him wrought,
96 He would that man of him thought,
That he should love him with thought (in his mind)
As the Lord that him wrought.
Think now, men, what honour

- To blecen þenne inoh his nome
 anð kepen us from hearm *and* scome.
 In þe font we weren eft iboren
 68 iclensed and to gode icorene.
 his halie nome we nomen *and* beren.
 In þe font þer we iclensed weren.
 Cristen beoð icleped riche *and* loð.¹
 72 efter *crist* seolf þet is god.
 his nome. þet. we of him hafē.
 he hit haleȝe þet we crauen.
Adueniat regnum tuum.
 Cume þi riche we seggeð hit.
 76 Hercnið alle to þis writ.
 his riche is al þis middeleard.
 Eorðe *and* heofene and uwilcherd
 ofer alle is his muchele mihte.
 80 lauerd he is icleped mid rihte.
 Lauerd he is of alle scafte.
 In eorðe. *in* heuene is his mahte
 alle þe scafte þe he bi-gon.
 84 þet is þet soðe hit wes for mon
 alle þinge he makede set² agan.
 Er he efre makede mon.
 he makede mon i rihtwisnesse.
 88 Onlete on his onlichnesse.
 Alle dor *and* fuȝel ifiht :
 lete he makede adunriht.
 þene Mon he lufede *and* welbiþohte.
 92 *and* for-þi his neb upward he wrohte.
 þet wes al mid muchele skile :
 ȝif he³ hit understondon wile.
 Neb upwardes he him wrohte.
 96 he walde þet he of him þohte
 þet he lufede him mid þoht[e].
 Al swa þe lauerd þet him wrohte.
 þencheð nu men hwilch wurðin[g]

In the font
 were we born
 again and
 cleansed,

¹ sic.
 and are called
 Christians
 after Christ.

Thy kingdom
 come.

His kingdom
 is everywhere.

Lord he is of
 all creatures.

He made all
 things for
 man.
² it may be
 aft.

He made man
 after his own
 likeness.

Man he made
 to look up-
 wards,

³ ? ȝe.

so that he
 might think
 of God.

- 100 The king of heaven to you hath done,
 To be in heaven, full sooth,
 Into the seat of Paradise,
 From which the angels down fell
 104 Into the darkness of hell.
 That seat, as they tell thus,
 Where God shall harbour us,
 Christ grant us thither to come,
 108 And ever with himself to dwell !
 And Christ will amongst us be,
 Face to face we shall him see,
 And dwell with him night
 112 And day, up in heaven that is so bright ;
 He will be our Father and we his sons,
 For him is all our journey,
 That is our country and our kingdom,
 116 With him to dwell in heaven.
Fiat voluntas tua, sicut in caelo et in terra.
 Thine own will be, for that say we,
 In earth, and heaven, so let it be,
 As is in heaven thine own will,
 120 That we, Lord ! serve thee all with skill (rightly),
 For to be (like), Lord ! thy archangels,
 And thy beloved holy angels.
 When the angels from heaven fell,
 124 For their pride, into hell,
 The others were strengthened soon,
 That they should never more misdo.
 Afterwards none might ever sin,
 128 Nor from God's will go ;
 They cannot ever evil work,
 Nor even once think to do it.
 God grant us in heart to take (resolve)
 132 That we no evil think to do,
 And grant us towards him good will,
 And to act towards all men with right and skill (rightly
 and reasonably),

- 100 eow haueð idon þe heouenking:
 To bon in heuene fuliwi.
 In touþe¹ sete of para[d]is.
 from hwonne þe engles a-dun follon²
- 104 in to *þe posternesse hellen.
 þet secle³ swa ho radden þus:
 þer god scal herberȝen us.
 Crist us ȝife þider to cumen.
- 108 and efre mid him solue to wunen.
 and cristes wille bo us bitwon.
 neb wið neb for him to son.
 and wunen mid him niht
- 112 and dei up in heouene þe is swa briht.
 þet he beo feder and we beo sunes.
 to him is ure al to cumes.
 þet is ure eðele and ure riche:
- 116 Mid him to wunen in heouene riche.
Fiat uoluntas tua. sicut in celo & in terra.
 þin aȝen wille beo for þet segge we.
 In orðe in heuene swa hit beo
 Al swa is in heouene þin aȝen wil.
- 120 Þet we⁴ þeowen lauerd al mid skil.
 For to beon lauerd þine archangles.
 and þi leoue hali engles.
 þa þe angles. of heouene uolle
- 124 for heore prude in to helle.
 þa oðre weren fulfeste sone.
 þet ho ne mihten nefre mare misdone.
 Soððon ne mihten sunegenen⁵ nan:
- 128 ne ut of godes wille gan.
 Ne muȝen heo nefre ufele swinken:
 ne for men enes hit bi-pinken.
 God us ȝefe in horte to fon:
- 132 þet we ne þenchen ufele to don.
 and ȝife us to him god iwil:
 and to alle men: riht and skil.

God hath
made us to
dwell in Para-
dise,

¹ ? In to þe.
² ? fallen.

* [Fol. 23a.]
from whence
the devils fell
into hell.
³ ? settle.

May we see
Christ face to
face,

and dwell
with him for
ever.

Heaven is our
country and
home.

Thy will be
done.

⁴ MS. þe.

May we serve
thee, Lord,
and be like
thy holy
angels,

who are
strengthened,
and cannot
sin,

⁵ sic.

nor even
think of evil.

- And grant us so his will to do,
 136 That we both please God and man ;
 And that he fill us with his might,
 And us with his Holy Ghost enlight ;
 And in charity (make us) dwell therein,
 140 That we fall not into sin ;
 That we have no will to sin,
 When our foes us do tempt,
 No more than the angels had,
 144 That in God's love did abide.
Panem nostrum cotidianum da nobis hodie.
 Give us to-day our daily bread,
 Lord God, helper of us all !
 Give us our livelihood,
 148 And for the flesh covering and clothes.
 Bread in Greek signifies
 Doctrine to us indeed.
 For as they feed the flesh without
 152 With meat and with clothes all about,
 So behoveth the soul have food
 With God's words, with good mood (mind).
 God's songs are all good (profitable),
 156 To the soul they send food ;
 We ought to take heed to them,
 And please God himself therewith ;
 Then may our souls live,
 160 That our Lord hath given us.
 He who will not listen to this counsel
 Assuredly he shall die,
 For his soul is lost ;
 164 And sorrow is before him,
 And he shall go into hell, into eternal woe,
 Out shall he come never more.
 But, Lord God, hear our prayer,
 168 Of our sins make us clean.
 May he us give, as he can,

- and ȝife us swa his wil to doȝne :
 136 þet we gode-like and monne.
 and þet he fulle us mid his mihte
 and mid his halie gast us lihte.
 and in cherite to wnien inne :
 140 þet we ne fallen naut ine sunne.
 þet we nabben wil to sunegen.
 þenne ure unwines us munegen.
 Ne mare þene þo engles *efden
 144 þet in godes luue heo heom lende.
Panem nostrum cotidianum da nobis hodie.
 Gif us to dei ure deies bred.
 Lauerd god al ure red.
 Gif us ure liuenað :
 148 and to þe flesce scrud and clað.
 Bred on ȝrīkisce is :
 Larspel to us fuliwis
 for alse me fet þet fleis wið-uten
 152 mid mete mid claðe al abuten :
 swa bi-houeð þe saule fode :
 mid godes wordes mid gode mode.
 Godes songes beoð alle gode.
 156 to þere saule heo senden fode.
 We hit aȝen to ȝeme.
 and god solf þer mid iqueme.
 þenne mei ure saule lifen.
 160 þet ure lauerd us haueð iȝeuen.
 þe luste nulleð þesne red
 wisliche he scal wurðen ded
 for þe saule of him : is forloren.
 164 and þe sorȝe is him biforen.
 and fereð in to helle mid eche wa :
 ut ne cumeð he nefre ma.
 Ah lauerd god her ure bone.¹
 168 of ure sunne make us clene.
 þet he us ȝeue als wa he mei :

May God en-
lighten us
with his Holy
Spirit,

so that we fall
into no sin.

* [Fol. 23b.]

Give us this
day our daily
bread,

and shrouds
and clothes
for the body.
Bread denotes
the Gospel,

which is the
soul's food.

God's songs
are all good.

The soul that
will not listen
to God's lore
shall perish in
hell.

¹ ? bene.

Lord, cleanse
us from our
sins.

- What is needful for us day by day
 For our life's and soul's food,
 172 So that we may love him with a pure mood (mind).
Et dimitte nobis debita nostra sicut et nos
dimittimus debitoribus nostris.
 Our sins, Lord, be forgiven us,
 As we do unto all men that live.
 Lord, forgive us our folly,
 76 As we shall forgive all others,
 Our sins and our misdoings.
 And here is a sorrowful petition,
 To God himself we ourselves accuse,
 180 If we these words say,
 When we have envy and wrath
 Against any man that is on land (earth).
 For if any man doth us aught amiss
 184 We desire to have him put to death.
 Here is a very evil boon (prayer),
 If we hate one another.
 If any do us aught amiss,
 188 And will not act right towards us,
 For God's love forgive we them all,
 For He shall requite it well.
 When shall this prayer profit us,
 192 And when will God receive it?
 When I forgive hatred against me,
 For the love of heaven's King,
 And when I believe and well see
 196 That no guilt may be forgiven me
 Unless I observe these behests
 That we have from our Lord God.
 Love thy fellow Christian day and night
 200 As thyself, and that is right.
 If we these behests observe,
 For (our) profit we it say.
 The Pater Noster availeth me nought

- pet us bihoueð ulche dei.
 To liue *and* to saule ure fode
 172 *and* him luuien mid clene mode.
Et dimitte nobis debita nostra sicut et nos
dimittimus debitoribus nostris.
 Vre gultes lauerd bon us forzeuen
 al swa we dop alle men pet liuen.
 Lauerd forʒef us ure unskile
 176 *and* alswa we alle oðre wile.
 ure sunnen. *and* ure misdonning.
and her is a roulich moting.
 to gode solf we us wreīð:
 180 hwenne we þos word seggeð.
 hwenne we habbeð nið *and* onde:
 *to eni monne pet is on londe.
 for ʒif eni mon mis-deð us oht:
 184 we wulleð him habben to deðe ibroht.
 her is swipe ufel bone:
 ʒif we hetieð us bitwene.
 ʒif eni us misdoð awiht:
 188 *and* nule us do riht.
 for godes luue forzeue we al:
 for he hit wel forʒelden scal.
 Wenne scal þos bode¹ us god don:
 192 *and* god wule hit underfon.
 wenne ic forzeue min hating:
 for þe luue of heuene king.
 Wenne ic ileue *and* wel iso:
 196 pet no gult me forzeuen bo.
 for hwenne ic i-halde þa ibode:
 pet we habbeð of ure lauerd gode.
 luue þine euecristene dei *and* niht:
 200 alswa þe solue *and* pet is riht.
 Gif we þos bode þus bileggeð:
 ful² goderhele we hit seggeð.
 þe pater noster bi-halt me noht:

Forgive us
our trespasses,
&c.

as we forgive
others.

We accuse
ourselves to
God,
if we bear
malice
towards
others.
* [Fol. 24a.]

This is a
sorrowful
petition, if we
hate one
another;

¹? beode.

but it will
profit us if we
forgive our
foes,

and love our
neighbours as
ourselves.

²? for.

- 204 Unless I have (keep) this in my mind,
Then may we believe and say thus,
The other very little helpeth us.
This behest, truly think,
- 208 Of the others is perfect confirmation ;
Then may we well believe all,
That whoso will and whoso shall
Against God do aught amiss,
- 212 Assuredly against the behest he sinneth.
They that bear hatred to another,
How may they offer any prayer?
Forgive wrath and mood (anger) against thee,
- 216 For then is thy boon (prayer) good.
That is true, and God saith it,
And in the Gospel he writeth it,
Whoso forgiveth not hatred against them
- 220 God will in nowise forgive them.
Good men, listen to me. Hatred against you
Forgive ye ; thy sinful fellow man,
Love him for God's sake.
- 224 Thou oughtest to hate well his sin,
That thou participate not therein.
For if thou thus dost fall truly
Thou pleasest God most certainly.
Et ne nos inducas in temptationem.
- 228 Lead us not into temptation.
That is a kind of trial ;
For our tempter never ceaseth
For to tempt us to sin ;
- 232 He hath leave to tempt man :
Where he may full well he can (knows how).
He tempted God himself with his wiles,
And desired much to afflict him,
- 236 And his apostles in the same way also,
And many others thereto.
May God give us might and (good) deeds,

- 204 bute ic þis habbe in mi þoht.
 þenne muȝe we wenen *and* seggen þus:
 þet oðer swiðe lutel helpeð us.
 þos ilke bode wisliche þing:
- 208 of oðre is ful festning.
 þenne muȝe we wel trowen al:
 hwa swa wile *and* hwa swa scal.
 þet wið gode awiht mis-doð:
- 212 Iwis in þe bode he misfoð.
 þet hetunge habbeð hom bitwone:
 hu maȝen heo bidden eni bene.
 for-ȝif þi wreððe *and* þi mod:
- 216 for þenne is þi bode god.
 þet is soð *and* god seið hit:
and in þe godspelle he hit writ.
 hwa swa ne forȝefeð heore hating.
- 220 ne god ne forȝeueð him¹ na þing.
 Gode men lusteð to me. ower hating
 forȝefe ȝe þin sunful efenling:
 luue him for godes þing.
- 224 *and* þu aȝest *to hatien wel his sunne:
 þet ðu ne dele noht þer inne.
 for ȝef þu þus dost wel iwis:
 þu quemest god to fuliwis.
Et ne nos inducas in temptationem.
- 228 Ne led us noht in to costnunga:
 þet is an cum² of fundunga.
 for ure fond nefre ne linnen:
 for to fonden us mid sunnen.
- 232 he haueð leue to fonden mon.
 þer he mei ful wel he con.
 he fondede god solf mid his wrenche:
and walde hine ȝorne swenche.
- 236 *and* his apostles riht al swa:
and monie oðre þere to.
 God us ȝefe mihte *and* deden:

This petition
 is the com-
 pletion of the
 others.

How may he
 who bears
 hatred in his
 heart offer up
 any prayer?

God forgives
 not the
 unforgiving.
¹ ? heom.

Love thy
 neighbour,
 but hate his
 sin.
 * [Fol. 24b.]

Lead us not
 into tempta-
 tion.

² ? eun.

Our tempter
 is ever busy
 to lead us
 into sin.

He tempted
 God himself,

and also his
 apostles.

- That we fear not our tempter ;
240 And give us might through his grace
That our faith may be our shield
Against the tempter's trials,
Through faith and through works.
244 In other ways I have found
How we may in sin be bound.
The first is to be servant (of sin),
And the other is pleasure (lust) ;
248 The third is man's will,
And also, as they say, our reason.
May Christ give us power over him,
Better then may we bear the contest.
252 We may not from us the tempter drive,
Neither with sword nor with knife,
But only through God's grace ;
And may he give us strength and might,
256 And give us weapons for to bear,
With good works ourselves to protect ;
That is, through truth and charity.
May our right belief, God, come before thee
260 Through fasting and through good vigils,
And also through offering of prayer,
And dwell ever in clean shrift,
That is, God's own gifts.
264 And let us keep ourselves from obstinacy,
And have fair speech and also reasonable,
And humility and patience,
Which God esteemeth very good ;
268 With alms and also with true intent
The indigent have given advice,
With lodging and with food,
And all else that thou might for their good ;
272 These are the weapons that are good.
And let us be very patient,
That we may not fear the tempter,

- þet* we þene fond noht ne adreden.
 240 *and* ȝefe us mihte þurh his held!
þet ure leue beo ure sceld
 aȝein þes fondes fondunge!
 þurh trowþe *and* þurh swincunge.
 244 On oðer wise ic habbe ifunde
 hu me mei in sunne bon ibunde.
þet forme is to beon underling.
and þet oðer is liking.
 248 *þet* ȝridde is þes monnes wil.
and swa us seið ure skil.
 Crist us ȝeue of him mihte
 betere penne we habbeð wrihte.
 252 We ne maȝen þe fond from us driue!
 ne mid sworde ne mid kniue.
 bute hit beo þurh godes ȝifte!
and he us ȝeue streinðe *and* mihte.
 256 *and* ȝeue us wepne for to boren!
 Mid gode werkes for us to weren.
þet is þurh trouðe! *and* þurh cherite.
 vre rihte leue god cume to þe
 260 þurh festing *and* þurh wacunge.
and ec þurh ibodenes biddunge.
and wunien efre in clene scrifte!
þet is godes aȝene ȝeifte.
 264 *and* halde we us from uniwil!
and habben feir lete *and* ec skil.
and edmodnesse *and* polemod!
þet þuncheð gode swiðe god.
 268 Mid elmesse *and* ec *mid trowe inhed!
 þe node habbeð ȝiuen heom red.
 Mid hereberȝe. *and* mid fode!
and mid *þet* þu miht to gode.
 272 þos beoð þa wepne *þet* beoð gode!
and beo we swiþe polemode.
þet we penne fond noht ne dreden.

May God give
us his grace,
so that our
faith may be
our shield.

Our lust, will,
and reason
lead us into
sin.

We cannot
drive the
tempter away
with sword or
knife.

Our weapons
must be truth
charity,

fasting, vigils,
prayers, and
shrift;

fair and ra-
tional speech,
meekness and
patience,

* [Fol. 25a.]
giving alms,
good counsel,

lodging and
food to the
poor.

So that he may not deceive us through his deeds.

Sed libera nos a malo. Amen.

- 276 But do thou deliver us from all evil,
And choose us for thine own,
And keep us from his loss,
That loathsome spirit, that loathsome thing ;
- 280 And from evil men keep us also—
All that we ask also thereto—
And from each head-sin (deadly sin),
That he bring us not into sorrow ;
- 284 But if any evil befall us
Let us thank God in our hearts.
For we ought then our prayers to sing,
That God may help us to do good things,
- 288 So that life (body) and soul be preserved,
And both delivered out of sorrow.
And may he give us his great blessing
And true shrift at our ending (death),
- 292 That we have it so well received,
That the soul may come to him.
May he delay the time of our death,
As he through the prophet promised,
- 296 "I desire not that the sinner be dead,
But that he live and take good advice."
Lord God we pray thee thus,
With humble hearts, grant us
- 300 That our souls be to thee elect,
And not through the flesh forlorn (damned).
Suffer us to beweepe our sins
That we die not therein ;
- 304 And grant us, Lord, this same gift,
That we repent of them through holy shrift. Amen.

- ne he us biswike purh his deden.
Sed libera nos a malo. Amen.
- 276 ac þu from alle ufele us ales.
and to þin aȝen us ches?
and kep us from his waning.
 þat laþe gast þet laðe þing.
- 280 *and* from uuele men kep us swa?
 Al þet we biddeð ec þerto.
 And from iwilch heued sunne.
 þet he ne bringe us in to unwune.
- 284 Ac ȝif us eni ufel bitit?
 þonke we gode in ure wit.
 We aȝen þenne ure boden to singe.
 þet god us helpe to gode þinge.
- 288 þet lif *and* saule beon iborȝen.
and baðe ilesed ut of sorȝen.
and ȝefe us his muchele blessinge.
and riht scrift et ure endunge.
- 292 þet we habben him swa wel immune.¹
 þet þe saule mote to him cume.
 Vre deð he do in firste ȝet?
 swa he þurh þe witega bihet.
- 296 Ne wille ic noht þet þe sunfulle beo ded?
 ac libbe *and* nime godne red.
 Lauerd god we biddeð þus
 mid edmode heorte ȝif hit us.
- 300 þet ure saule beo to þe icore.
 Noht for þe flesce for-lore.
 þole us to bi-wepen ure sunne?
 þet we ne steruen noht þer inne.
- 304 And ȝif us lauerd þet ilke ȝifte?
 þet we hcs ibeten þurh halie scrifte. Amen.

But deliver us
 from evil,

and choose us
 for thy own.

Keep us from
 the devil's
 loss, from bad
 men,
 and from
 deadly sin,
 and from
 sorrow.

We ought to
 sing our
 prayers,
 which are
 good for soul
 and body.

¹ ? inume.

May God give
 us time to
 repent.

May he adopt
 us for his
 children.

Let us bewail
 and repent of
 our sins.

VII.

THE CREED.

*T*ria sunt hominum salutis necessaria, fides, baptismus, munditia vite.

Three things there are that each man must have that will follow up his profession of Christianity; the first is true belief, the second is baptism, the third is to lead a fair (pure) life in this world. He is not fully a Christian man who lacks aught of these three things. Of belief our Lord hath spoken in the holy gospel, and saith, *Qui non crediderit condemnabitur*—The man that hath not true belief in him shall be doomed to suffer woe with devils in hell. In another passage the apostle hath spoken of true belief, and saith, *Impossibile est hominem sine fide posse Deo placere*—No man may do anything acceptable to God except he have true belief in him. Of holy baptism our Lord hath spoken in another place and saith, *Nisi quis renatus fuerit ex aqua et spiritu sancto non potest introire in regnum cælorum*—No man may come into God's kingdom except he be baptized. Of clean (pure) life the prophet Isaiah hath thus spoken, *Lavamini et mundi estote*—Wash you and be clean. And David the prophet speaketh in one of the psalms concerning clean life, and saith, *Asperges me Domine isopo et mundabor*—Besprinkle me, Lord, with obedience, then shall I be clean; *et alibi, Delecto meo munda me Domine*. And in another passage he saith, Lord, cleanse me from all my foul sins. And though all men be cleansed from their sins at baptism, nevertheless they ought to learn their belief. At the beginning of the Christian religion each man learnt his belief ere he received baptism. But then there were many children that died without baptism and perished, therefore it was ordained by God's command that children should be baptized in holy church, and their godfathers and godmothers should answer for them at the church-door, and enter into pledges (covenants) at the font-stone, that they should be believing (faithful) men, and know their belief when they were able to learn it. And this the godfathers

VII.

[CREDO.]

[**T**]ria sunt hominum salutis necessaria. fides. baptismus. mundicia vite.

Three things necessary to every Christian man.

[Fol. 25b.]

Pro þing bod þet ech .Mon. hadde mot þet wile his cristindom foleȝe. þet an is rihte ileue. þet oðer: fulluht. þet ȝridde: feir lif to leden on þisse liue. he nis noht fulliche cristene mon þet is awiht wone of þisse þreo þing. of ileue spek ure drihten ine þe hali godspel and seið. *Qui non crediderit condemnabitur.* þe mon. þet naueð rihte ileue mid him. he wurh¹ idemed to polien wawe mid douelen in helle. on oðer stude of rihte ileue spec þe apostle and seið. *Impossibile est hominem sine fide posse deo placere.* Ne mei na man do þing þet beo god iqueme. bute he hadde rihte ileue mid him. of þe halie fulht spec ure drihten on oðer stude and seið. *Nisi quis renatus² fuerit ex aqua & spiritu sancto non potest introire in regnum celorum.* Ne mei na .Mon. cume in to godes riche bote he beo ifulhted. of clene liflade spec þe prophete isaias and þus seið. *Lauamini mundi estote.* wascheð ou: and wonieð clene. and dauid þe prophete spekeð in an salm of clene lif and seið. *Asperges me domine isopo & mundabor* bi-spreng me lauerd mid buhsumnesse: þenne wurðe ic clene. & *alibi. Delicto meo munda me domine.* and on oðer stude he seið. lauerd clense me of alle mine fule sunnen. and þeh alle men beon of hore sunnen iclensed *et³ þe fulht: noþeles heo aȝen for to cumen⁴ heore bileue. onforward þos cristendomes ech man leornede his bileue er he fulht underfenge. Ah þa weren monie childre dede fulhtles. and forlorne. per fore hit wes iloked bi godes wissunge ine halie chirche. þet mon scule childre fulhten and heore godfaderes and heore godmoderes scullen onswerie for hem et þe chirche dure and beo in borȝes et þe fonstan þet heo sculen beon bi-lefulle .Men. and heore bileue cunnen: wenne heo lorne muȝe. and þis ne mei þe godfadres ne þe

Of Belief.

¹? wurð.

Of Baptism.

²Much rubbed in MS.

Of a pure life.

At Baptism we are cleansed of our sins.

* [Fol. 26a.]

³MS. ec.

⁴? cunnen.

Why young children are baptized.

and godmothers cannot do, except they themselves know their belief, that is, *Pater noster* and *Creed*. No man should himself refuse (to learn) when any one for (his) need thereto offers (to teach him). Therefore we will begin our lore-spell (doctrine) of (concerning) belief. The true belief was committed to writing by the twelve apostles ere they separated and went throughout this earth; and each of them wrote one verse thereof; and St. Peter wrote the first. And the psalm that they all thus wrote was called *Creed*, after the first word of the psalm. You all, I expect, know at least your creed, though you do not all know the meaning of it. Attend now thereto, and I will repeat it word after word, and therewith what the words signify. This word 'creed' we may understand in three ways. The first is *Credo Deo*—I believe God; the second is *Credo Deum*—I believe that God is. These two things do all heathen men believe. But the third no man believeth except the good Christian and the God-fearing and the believing (faithful), *Qui credit in Deum*—who believeth in God; and to believe in God five things are necessary. *Silicet, eum dominum omnium cognoscere, super omnia diligere, pre omnibus timere, et venerari, eique per omnia obedire.* The first is to acknowledge him as Lord over all things; the second is to love him above all things; the third is to stand in awe of him above all things; the fourth is to honour him above all things; the fifth is to obey him before all things. The man that hath these same five things in him is a believing (faithful) man, and if he lacks any thereof, he is not as faithful as it behoveth him to be. *Credo in Deum*, I believe in God, *patrem omnipotentem*, the Father Almighty, *creatorem cœli et terræ*, creator and ruler of heaven, and earth, and of all creatures; *et in Jesum Christum*, and I believe in the Saviour Christ, *filium ejus unicum*, his only Son, *Dominum nostrum*, our Lord. He is called Saviour for he healed mankind of the deathly venom that the old devil blew into Adam and Eve and all their offspring, so that their fivefold powers were all taken from them; that is, their hearing, their sight, their blowing (breathing), their smelling, and their feeling were all poisoned, but he healed them with his five holy wounds when he suffered for us on the cross, and gave everlasting freedom to as many as would receive it. He is his only Son, not adopted, but begotten;

godmodres don: buten heo cunnen heore bileue. *pet* is. *pater noster. and credo.* Ne na .*Mon.* nah him solue wernen heerne¹ .*Mon.* him for node þer to bide. þer fore we willen biginne ure larspel of bileue. *pet* rihte ileue setten þe twelue apostles on write er heo to-wenden in to al þis middelerd. *and* ec of heom wrat þer of his uers. *and sancte peter* wrat *pet* ereste. *and* þe salm *pet* heo alle þus writen wes ihaten. *Credo.* efter þan formeste word of þe salm. Alle 3e kunnen leste *pet* ich wene ower *credo.* þeh 3e nuten nawiht alle hwat hit seið. Numeð nu 3eme þerto *and* ic ou wile seggen word efter word *and* þermide hwat *pet* word bi-queþ. Dis word. *credo.* *Mon* mei understonden. on þro wise. *pet* on is: *Credo deo.* Ih ileue gode. *pet* oðer is: *Credo deum.* ich ileue *pet* god is. þos twa þing doð alle heðene men. ah *pet* [þridde] ne leueð nan: bute þe gode *cristene .Mon. and* þe godfurhte *and* þe lefulle **qui credit in deum.* þe bileued in god. *and* to luene² ine god: mote fif þing. *Silicet. eum dominum omnium cognoscere. super omnia diligere. pre omnibus timere. & uenerari eique per omnia obedire.* *Pet* an is iknawen him to lauerd ouer alle þing. *pet* oðer is luuien him ouer alle þing. *pet* þridde is: habben heie of him ouer alle þing. *pet* forþe is: wurþen him ouer alle þing. *pet* fiffe is: beon him ibucsum ouer alle þing. þe .*Mon.* *pet* haueð þis ilke fif þing mid him: he is leful .*Mon. and* if him is eni þer of wane: he nis nawiht else leful else him bi-houede. *Credo in deum.* Ic ileue in god. *patrem omnipotentem.* þe fede[r] almihti. *Creatorem celi & terre.* scuppende *and* weldende of heouene *and* of orðe *and* of alle iscefte & in *ihesum christum.* *and* ich ileue on þe helende *crist. filium eius unicum.* his enlepi sune. *dominum nostrum.* ure lauerd he is ihaten helende for he moncun helede of þan depliche atter. *pet* þe alde deouel blou on adam. *and* on eue. *and* on al heore ofsprinke. swa *pet* heore fif-falde mihte³ hom wes al binumen. *pet* is hore lust. hore loking. hore blawing. hore smelling. heore feling wes al iattret. ac he hom helde mid his halie fif wunden þa he polede for us ine þe halie rode. *and* gef hom eche frechipe alle þa *pet* hit alde⁴ cunnen. he is his enlupi sune. nawiht efter þoþnunge. ac efter istrone.

¹? þenne.

The Belief was composed by the twelve Apostles.

Why called Creed.

The first word has a three-fold meaning.

* [Fol. 26b.]

²? leuene.

Five things necessary to true belief.

I believe in God the Father Almighty, And in Jesus Christ, &c.

Why our Lord is called Saviour.

³ MS. inlhte, ? for inlhte.

Christ's five wounds healed man's five poisoned senses.

⁴? walde.

for He begot Him as the sun generates light, which he spreads abroad into all this wide world. And the Father is in the Son in three ways:—in strength, for he is great and mighty above all things; in form (beauty), for the sun and moon darken before his beauty; in virtue, for he is full of all goodness. And though he be the lord of all creatures, because he created all things, nevertheless he is not the lord of all men, though all men are subject to him, but he is lord only of the faithful and God-fearing men and good Christians that believe on God; for all other men that commit grievous sins and will not forsake them are under the devil's rule, and it availeth them not while in this state to sing pater noster and creed. May God give good belief to all those that have it not, and grant that we and all others that have it keep it unto their life's end. *Qui conceptus est, &c.* We have commenced to tell you the meaning of the creed, and have said two verses thereof, and will now pass on to the third. And I believe in the Saviour, whom the holy virgin conceived in her body, not after the will (desire) of the flesh, nor after carnal conception, but even as ye receive the words that I speak to you from my mouth, so she conceived our Lord when the angel brought her the blissful tidings, thus saying, *Ecce concipies in utero et paries filium*—Thou shalt conceive a child in thy womb, and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. And the holy maiden answered and said, *Quomodo fiet istud, &c.*—How shall that be, since no man hath touched my body nor hath had carnal intercourse with me. Then answered the angel and said, *Spiritus sanctus, &c.**

* The MS. here ends rather abruptly, but another version of the concluding portion of this homily will be found in the discourse on the *Pater noster* in the Trinity College homilies, in Series ii. of this Collection.

for þan he him alse þe sunne streonþ þe lome þet ho spret in to
 al þis wide *worlde. *and* þe fader is ine þe sune on pre wise.
 On wacste: for he is muchel *and* mihti ouer alle þing. On
 wlite: for sunne *and* mone þostreþ for his fairnesse. On þewe.
 for he is ful of alle godnesse. *and* þe¹ he beo alle ichefte lauerd
 for he alle þing iscop. noþeles he nis nawiht alle monne lauerd.
 þech alle men bon on his onwald: but lefulle monne lauerð.
and þe godfurhte. *and* gode cristene. Monne. lauerd: þet on god
 bileueð. for alle oðre .men. þet heuie sunnen drecheð. *and* nulleð
 heore sunnen forleten: boð on þe doules on-walde. *and* þet
 hwile ne studeð hom nawiht þet ho singe pater noster. *and*
 credo. God ȝefe gode leue alle þa þet hit nabbet. *and* ihalde
 hit us. *and* alle oðre þa hit habbeð to hore liues ende. *Qui*
conceptus est & cetera. We habbeð bigunnen ou to seggen on
 englissh hwat bi-qu[e]þ þe crede. *and* habbeð ou iseið twa uers.
and wule nuþe þet þridde. *and* ic ileue on þene helend þe þet
 halie meide in hire likame underfeng. nawiht efter flesces wille.
 ne efter likames ikunde: ah als wa alse ȝe nimeð þe worde þet
 iho² speke to ou of mine muþe swa ho ifeng ure drihten. þa þe
 engel hire brohte þe blisfulle tidinge. þus queþende. *Ecce con-*
cipies in utero & paries filium. þu scald underfon an child in þi
 wombe *and* bere knaue child: *and* haten hit helend *and* hit
 seal king bon on þet endelese kineriche. *and* þet hali meiden
 onswerede *and* seide. *quomodo fiet istud & cetera.* *hu scal þat
 bon soppen na .Mon. mine likame irineð ne mid me flesliche
 nefde to donne. þa onswerede þe engel *and* seide. *spiritus*
sanctus & cetera.

The Son has
 the properties
 of the Father.
 * [Fol. 27a.]

¹ þeh.

Christ is not
 all men's lord,
 but only the
 Christian
 man's lord.

The second
 verse of the
 Creed.

Of the
 miraculous
 conception,

² sic.

and its an-
 nouncement
 to the Virgin
 Mary.

* [Fol. 27b.]

VIII.

THE NATIVITY OF OUR LORD.

*H*omo quidam descendebat ab Jerusalem in Jericho, et cetera. God Almighty hath spoken a parable to his people in the holy gospel, and saith, A man went down from Jerusalem into Jericho, and fell among thieves, who robbed him and sore wounded him, and let him lie half alive, and went on their way. There came a priest by the way and helped him not, but went on his way; there came a deacon [Levite], &c. Then came there a foreign man [Samaritan] and had pity upon him and washed his wounds with wine and anointed them with oil and bound his wounds, and put him upon his own horse and brought him to an inn and consigned him to the innkeeper to be taken care of. On the morrow he gave him two pence to spend on him, and said, "and if thou spendest more of thine own, when I return I will repay it thee." Now it behoveth us to break these words, just as we break the nut for to get at the kernel. This man that went down from Jerusalem into Jericho betokens Adam our forefather who fell from an exalted position to a low one. Jerusalem denotes "Sight (vision) of peace," and Jericho signifies "absence of light." Here we may understand that he fell from high to low, when he fell from that blissful abode into the wanting of bliss. He fell among thieves. What are the thieves? They are those that were once angels in heaven, and fell out for their pride. When he fell among them and followed their lore, and broke Christ's behests, then they robbed him of the great power that Christ had given him, over all the earth's produce, over the fishes in the water, and fowls in the air, and all kinds of wild animals, and all kinds of reptiles. Adam might call all of them unto him and all would come unto him. But as soon as he sinned they all fled and shunned him—those that before loved him now wounded him. When he felt ashamed before his Creator, then he suffered thirst and hunger and cold and every

VIII.

[DE NATALE DOMINI.]*

[*H*] *omo quidam descendebat ab ierusalem in ierico. & cetera.* The text.

Godalmihti seið an forbisne to his folk in þe halie godspel *and* seið. A mon lihte from ierusalem in to ierico. *and* fol imong þoues. ho him bireueden. *and* ho him ferwunden *and* letten hine liggen half *quic. and* wenden forð. Þer com a prost bi þe weie *and* him nawiht ne help: *and* wende forð þer com an diacne. *et cetera.* þa com þer an helendis .Mon. *and* heuede roupe of him. *and* wesch his wunden mid wine. *and* smerede mid oli *and* bond his wunden. *and* brohte him huppen his werue. *and* brohte him to an hors huse. *and* bitahte hine þe hors horde: to witene. A þe marzen bitahte him twa penezes to spenen on him *and* seide. *and* 3if þu mare spenest of þine hwan ic azen cherre: al ic þe zelde. Nu hit iburd breke þas word: also me brekeð þe nute for to habbene þene curnel. Þes .Mon. phet a lihte from ierusalem in to ierico. þet his bitacned adam ure forme feder: þet alihte from hehe in to lahe. Ierusalem bitacneð griþes sihþe. *and* ierico: trukinge of lihte. her me mei understonde þet he *alihte from hehe to lahe from derewurð wuninge: in to wone of blisse. He uol imong þeues. hwet boð þas þeues: þet boð þo þet weren imakede engles in houene. *and* fellen ut for hore wrechede. þe he uel imong hom *and* folezede hore lare: *and* brec cristes heste. þa ho hine bireueden of pere muchele mihte. þet crist him hefde izefen of al þer orþe scrude of þe uisces iþe wetere. *and* fuzeles iþe lufte. *and* alles cunnes wilde dor: *and* alles cunnes wurmes. Al adam him mihte to clopie. *and* al walde him to cume. Al se hwat se he forgulte wes: al hit him uel¹ *and* scunede: þet him er luuede ho him for wunden: þa þe he heuede scome ageines his scuppende. þa he hefde purst *and* hunger *and* chele *and* alle wreche siþe: ho hine bilefde liggen

The parable of the Good Samaritan.

How the Samaritan, a foreign man, took care of him whom the thieves left half-quick.

The man who went from Jerusalem to Jericho denotes Adam.

* [Fol. 28a.]

The thieves are the fallen angels,

who deprived man of his earthly power.

Adam's sin brought upon him

¹ ? uleh.

hunger, thirst, cold, and other miseries.

* For the probable commencement of this discourse, see homily "In die natalis Domini," in Second Series of this Collection.

misery. They (the devils) left him half alive; half alive he was when that he had sorrow within himself for his sins. Here we ought to understand why it says "half alive" and not "half dead." Hereof we may take an example by two brands (torches), when the one is aquenched altogether, and the other is aquenched except a little spark; the one that hath the one spark in it we may blow and it will quicken (revive) and kindle the whole brand. The brand that is wholly quenched, though one blow on it for ever, may never again be kindled. These two brands betoken two men: the one sinneth and is sorry for his sin, but cannot subdue his flesh. We may preach to this man with God's word, through which he will forsake his sins and believe and be enkindled of the Holy Ghost, as is the brand of the little fire. This other man sinneth and loveth his sins, as doth the fat swine to lie in the foul mire. This same man is hard to preach to; but Christ may enlighten him with (a) gracious mind. We may understand by this that Adam was sorry for the sins that he had committed, and for this sorrow it is said that he was left half alive. Now cometh the priest that helped him not: this betokens the world that was from the beginning and lasted ever unto the time of Moses the prophet. In this world there was neither law nor law-expounder, and though the patriarchs, as Abel and Noah, Abraham and Isaac, were good men, being enlightened of the Holy Ghost, yet all this goodness could not preserve them from going into hell; and all this period elapsed and ever lay this wretch forwounded. Now is the priest gone and hath helped him not. Now cometh this deacon: that betokens Moses the prophet, who brought the law (of circumcision)—that on the eighth day the male child should be circumcised with a flint knife; and he established law and lore among mankind, how they should serve God Almighty and perform his will upon earth; and all this could not preserve them from going into hell. Now is this deacon gone. Now comes the foreign man and hath pity upon this wounded man. He is called foreign for he is from a foreign (uncouth) land, (and betokens) the king of heaven who came upon earth and turned himself into his (man's) form. Hereof speaketh St. John the Evangelist in the Apocalypse, A fowl came flying from heaven into earth; here he took covering of feathers and wings. With this flight he flew into

half quic. half quic ho wes: þa þe he sarinesse heuede wið-innen
 him: for his sunnen. Her me ah to understonden for-ghi hit
 seið alf quic. *and* noht alf ded. her of me mei ane forbisne of twa
 brondes. hwanne þe an is aquenched al to gederes. *and* þe oðer is
 aquenched al buten a gnast þene þet haued þene ene gnast upen
 him. me mei blauwen. *and* he wule aquikien *and* al þe brond
 tenden. þe brond þe is al aquenched þah me blouwe efre: ne
 quikeð he neure. þas twa brondes bitacneð twein men. þe an
 sunegeð. *and* is sari for his sunne. ah he ne mei his flesc awelden.
 þis mozne me mei sermonen *mid godes worde. for hwat he
 scal his sunne uor-saken *and* bileuen *and* bon itent of þen hali
 gast. Also is þe brond of þe lutle fure. Þes oðer .Mon. þet
 sunegeð *and* luueð his sunnen also deð þet fette swin þet fule
 fen to liggen in. þes ilke .Mon. is strong to sermonen: ah crist
 hine tende mid holde mode þer we muzen understonde þet adam
 wes sari uor þe sunne þet he heuede idon. *and* for þisse sarinesse
 hit is iseid: þet he wes half quic bileued. Nu cumeð þe prest
 þet him nawiht ne help. þis bitacneð þe world þet wes from
 biginnege *and* eue: þat cume to moises þe prophete. In þisse
 worlde nas na laze ne na larpeu. *and* þah þes patriarches also
 abel *and* noe *and* abraham *and* ysaac. gode men weren þurh þet
 ho weren itende of þan halie gast. *and* al þos godnesse hom ne
 mihte werien. þet ho ne wenden alle in to helle. *and* al þos world
 wende forþ *and* efre lei þes wreche for-wunden. Nu is þes prest
 uorþe. *and* him naueþ nawiht iholpen. Nu cumeð þes diakne:
 þet bitacneð moyses þe prophete. he brohte þe laze: þet me
 schulde in þe ehtupe dei þet knaue child embsniþen mid ane ulint
 sexe. *and* sette imong monkunne laze *and* lare hu me sulde
 godalmihti serue. *and* his wille wurchen in orðe. *and* al þis hom
 helpe ne mihte: þet ho ne wenden alle in to helle. Nu is
 þes deakne forþe. Nu kumeð þes helendis. *Mon. and* haueð
 reunesse of þisse forwundede *. *Mon. elendis*¹ he is icleped for he
 is of unkuþe þode. þe king of heuene þe com in to herþe *and*
 auenede² him in to his iscefte. her of seid: seint Iohan þe ewan-
 geliste in apocalipsi. A yuhel com flon from houene into orðe.
 her he uette feþer-home *and* wenge mid þisse fluhte he fleh into

The devils left
 him "half-
 quick."

The term
 "half-quick"
 is explained
 by two
 brands.

The two
 brands de-
 note two sorts
 of men.

* [Fol. 28b.]

The priest
 who helped
 not the
 wounded
 man denotes
 the world
 before the
 time of
 Moses.

The deacon
 betokens
 Moses the
 prophet.

* [Fol. 29a.]

¹ ? elendis.

The foreign
 man betokens
 Christ.

² ? awende.

heaven, where he took that form which was not his own, and relinquished nought of what he was. This is to be understood of the Son of the living God, the great Lord that filleth all the world of himself, who enclosed himself in a virgin's womb, as the sun shineth through the glass window without breaking or cracking the glass. And the sun shineth there through, and receiveth whatsoever colour it thereon findeth; if the glass is red, it shineth red. In like manner did the Son of the living God come into the virgin, and she blemished not at all her maidenhood. If she were blemished in her maidenhood, then her son could not have had the name that was given him at circumcision, that was Saviour; and if he had marred the maidenhood of his mother, then could not the breaker be called healer. [He is called healer] because he came and healed, who never broke. He is called foreign because he is here and is not from hence. This man who came from heaven into earth and took man's nature upon him for man's sake, what need had mankind that he should become man? Man had lost the right of speaking before God; then came this man who had never sinned and who might speak everywhere. This man became spokesman. He reconciled God and man. He came to this forwounded man. Well! he came to him when he became such as he is, only without sin. He was bathed in wine and anointed with oil. We ought to understand what the weapons are that Adam was wounded with—with the same weapons we are wounded—with the spear of pride, of covetousness, of greediness, of wrath, of whoredom, with envy, with sloth. These are the weapons that Adam was wounded with. Now it behoveth the wounded wretch to have a physician (leech). We are wounded and stand in need of a leech. Adam was healed through God Almighty himself, and it behoveth us to be healed through the priest's mouth. He washed his wounds with wine. What is wine in a wound? Wine maketh the wound smart, but the smarting cleanseth the wound, so that it receives no further injury. Just so holy shrift shall be in our wounds when we fast and renounce the flesh and much of our will (lusts) on account of our sins. What is the oil? Oil hath in itself the properties of lightness and softness and healing. Such shalt thou have when thou hast performed thy shrift of thy misdeeds, then shalt thou have lightness and softness and healing. This

houene þer he uatte þet he nes *and* nawiht ne lefde of þet he wes.
 þis is to understonden þet hit wes þes liuendes godes sune þe
 muchele lauerd: þet al þe world fulleð of him solue. bitunde him
 solue in ane meidenes inneþe also þe sunne scineð þurh þe glesne
 ehþurl. þet gles ne brekeð ne chineð *and* þe sunne schineð þer
 þurh. *and* ho nimeð al swuch hou also ho þer on uint. 3if þet
 gles is red: ho schineð red. Also þe liuendes godes sune in to
 þe meidene com. *and* ho of hire meiden-had nawiht ne wemde.
 3ef ho awemmed were of hire meiden-had: þenne ne mihte noht
 hire sune habbe þene nome þet him wes izefen at circumcisiun þet
 wes helend. *and* 3ef he hefde on his moder ibroken hire meiden-
 had: ne mihte nawiht brekere bon icloped helere. for-þi he com
and bette þe ne brec nefre. for-þi he is icleped elendis. for-þi
 þe here he is: *and* honen he nis. þes .Mon. þet com þus from
 houene in to horðe *and* uppen him nom monnes icunde for
 monnes node. Hwet node efde moncun þet he .Mon. were: Mon
 hefde uorloren *efre stephne bi-uore gode. þa com þes .Mon.
 he nefre ne gulte. þes mihte speken ouer al þes .Mon bi-com
 uorspeker. he isehtnede god *and* man. he com bi þis forwundede
 mon. Wel he com bi him: þa he bicom alswich also he: wiþ-
 ute sunne ane. He wes iwunde mid wine. *and* smirede mid oli.
 We a3en to understonden hwet boð þe wepne þet adam wes mide
 forwunded. mid þa ilke wepne we boð forwunded. mid spere of
 prude. of 3itcunge. of 3ifernesne. of eorre. of hordome. mid onde.
 mid aswolkenesse. þis boð þa wepne þet adam was mide for-
 wounded. Nu bihoueð þe forwunded wreche þet he habbe leche.
 we boð forwunded us bi-houed leche. Adam wes ilechned þurh
 god almihti solf. *and* us bi-houeð leche þurh prestes muð. he
 weis his wunde mid wine. hwet is win in wunde: Win makeð
 wunde smerte. Ah þe smertinge clenseð þe wunde: swa þet ho
 ne scal of þere wunde habbe nan oðer uuel. Al so hali scrift
 bið in mine [ure]¹ wunde hwan we scale² festen. *and* fleis bileuen
and muchel of ure [mine] wille for ure [mine] wrechede. Hwet
 is þet oli: Oli haueð huppen him lihtnesse *and* softnesse *and*
 hele. Also þu scalt habben hwenne þu hauest idon þi scrift of
 pine misdede þenne þu scalt habbe lihtnesse *and* softnesse *and*

The mira-
 culous con-
 ception ex-
 plained.

The purity of
 the Virgin
 Mary.

Christ took
 upon him
 man's nature.

* [Fol. 29b.]

He became
 our spokes-
 man.

The weapons
 with which
 Adam was
 wounded
 were pride,
 covetousness,
 &c.

God healed
 Adam of his
 wounds.

Wine denotes
 holy shrift.

¹ The words
 in brackets
 are written
 above the
 others.

² ? scule.

The oil de-
 notes the
 comfort aris-
 ing from
 shrift.

is the oil, the great satisfaction (reward) that thou shalt have when thou hast repented of thy misdeeds. Then he brought him on his own beast, that is a rude mare, which denoteth our vile flesh whensoever we have made the body subject to the soul. He brought him to an inn and delivered him to the innkeeper and bad him take care of the wounded man. What is this inn? It is holy church. What is holy church? All Christian folk. Wherefore? In holy church are better and worse. Even so in an inn there are foul and clean. He that hath charge of the inn shall make it clean wherever it is foul. That betokeneth the priest who shall among Christian men cleanse the sinful of their sins. He hath on the morrow received two pence which the foreign man gave him. These are the two laws, the old and the new which the priest shall spend among all his flock. If he spendeth more of his own when he again returneth he will repay him the whole of it. What is this that he may spend more of his own? Good example of his own conduct; also all those that are under him, that take more upon them than (is commanded by) the behest of holy church, that is to say, the maiden that preserveth her virginity, which is not a behest of holy church, and the widow her widowhood, and a man to forsake the world. In the day of award when God Almighty shall winnow what was before thrashed out, he will see which are those that can withstand the lust of the flesh and have restrained the will of their own flesh. That is denoted by the corn that the wind pierceth through, [and] by the small chaff that flieth forth with the wind [and] becometh rubbish. The corn we put into the garner, betokeneth the good man who shall be received into heaven; those that follow the lust of the flesh, as the small chaff doth the wind, shall remain (for ever) in darkness. May God Almighty shield us that we be not of the small chaff, but that we may be of the corn that shall be placed in the garner, that is, in heaven, with the Father, the Son, and the Holy Ghost, *per omnia secula seculorum*. Amen.

hele. þis is *þet* oli þe muchele mede *þet* *þu scalt habben * [Fol. 30a.]
 hwenne þu hauest ibet þine misdeden. penne he brohte hine
 uppen his werue *þet* is unorne mare. *þet* bitacneð ure unorne The mare
 fleis. hwense we habbeð imaked þene licome to þer saule bihoue. denotes our
 he hine brohte to ane hors-huse. *and* bitahte hine þan hors- flesh.
 horde. *and* bed hine witen þene forwundede .Mon. H[w]et is
 þis hors-us: *þet* is hali chirche. hali chirche hwet is: al cristene The inn is
 folc. for hwon: In halie chirche boð betere *and* wurse. Also holy church,
 in hors-huse boð fule *and* clene. he *þet* haueð *þet* hors-hus te in which are
 witene: scal þer. þer hit is ful: makien hit clene. *þet* bitakneð good and bad.
 þe prost *þet* scal among cristene monkun þene sunfulle of sunne
 clensen. he haueð oþe marȝen þa twein penezes þe þe helelendisse.¹ 1? helendisse.
 .Mon. bitahte. *þet* boð þa twa laȝen þe alde *and* þe nowe *þet* prost The two
 scal spenen among al his underþede. ȝef he mare speneð of his: pences are the
 hwense he aȝein cherreð al he hit him wule ȝelden. hwet is *þet* old and the
 he mei mare spenen of his aȝen: feire forbisne of his aȝene new laws.
 liflade. Also alle þo *þet* him boð underþede. *þet* nimeð mare How the
 uppen hom þen þe heste of hali chirche. *þet* is to understonden. priest may
 Meiden *þet* hire meiden-hat wit. *and* haldeþ so se hit nis noht spend more
 heste of hali chirche. *and* widewe of hire widewe-had *ne .Mon. of his own.
 þe worlde to forsaken. In þe deie of liureisun hwense god al- * [Fol. 30b.]
 mihtin wule windwin *þet* er wes iþor[s]chen. he wile ison hwiche The separa-
 boð þo. *þet* muȝe stonden aȝein þes fleisces lust *and* wernen his tion of the
 aȝene fleisces iwille. *þet* bitakneð *þet* corn *þet* þurleð þe wind. *þet* good from
 smal cheif *þet* flid ford mid þe winde: bicumeð wurþinge *þet* the evil at
 corn me deð in to gerner. *þet* bitakeneð þe gode men þe scule doomsday.
 bon idon in to heuene. þe ilke þe foleȝeð þes fleisces lust. Also
 deð *þet* smalchef þe winde: þo scule bileuen in posternesne.
 God almihtin isilde ut *þet* we ne bo noht of þe smalcheue.
 Ah *þet* we moten bon of þe corne þe me scal don in to þe
 gernere *þet* is in to heuene: þe feder *and* þe sune *and* þe halie
 gast. *per omnia secula seculorum.* Amen.

May we be of
 the corn that
 shall be put
 into the
 heavenly gar-
 ner.

IX.

THE DAY OF PENTECOST.

From the holy Easter Day are reckoned fifty days unto this day ; and this day is called Pentecost, that is, the fiftieth day of (from) Eastertide. This day was established and observed in the old law. God bade Moses in the land of Egypt that he and all the Israelitish folk whom he had led thither, that they of each family should offer to God a lamb of one year old, and mark with the blood their doors and lintels, as on that same night God's angel went and killed the eldest and dearest child in each house of the Egyptian folk, and the Israelites departed from that land that very night, for they had there endured great affliction, and God led them dry-footed over the Red Sea. Then went Pharaoh, the king of the land, after them with a great army, and when they came into the midst of the sea, then were God's folk gone up from the sea again, and then God sank Pharaoh and all his host. God then bade Moses and the people that they should observe this time, with great bliss, each year. Then was this season ordained among the people as Eastertide, because God rid them of and destroyed their enemies. Then fifty days from Eastertide God gave laws to the people. And God's foretoken was seen upon a hill, that is, the mount of Sinai, for there came great light, and (an) awful sound, and blowing of trumpets. Then God called Moses nearer to him, and he was with God forty days and wrote the old law under God's direction. Then was this day called Pentecost in the Old Testament. The lamb offered up by the command of the angel betokeneth Christ's death, who was meek and without guilt, offered to his father for our ransom. Now is his passion and his resurrection our Eastertide, because he delivered us from the devil's bondage, as he delivered the Israelites from Pharaoh's bondage. And our foes, the devils, are sunk into hell through the holy

IX.

[IN DIE PENTECOSTEN.]

[F]ram þan halie hester dei: boð italde. fifti daza to þisse dei *and* þes dei is ihaten pentecostes þet is þe fiftuða dei fram þan ester tid. þes dei wes on þere alde laze iset *and* ihalden. God het Moyses on egipte londe þet he *and* al þet israelisce folc þet he pider iled hefde: þet heo sculden offrien of elchan hiwscipe gode an lomb of ane 3eres *and* merki mid þan blode hore duren. *and* hore ouersleah. þa on þere ilke nihte: iwende godes engel to *and* acwalde on elche huse of þam egiptiss-en folche þet frumkenede childe *and* þet lefeste: *and* þet israelisce folc ferde on þere ilca nihte of þam londe. forðon mūchele wawen þet hi þer iðoleden. **and* god hom ledde ofer þa rede se: mid druze fotan. þa iwende pharaon þe kin[g] of þam londe efter heom ledde¹ mūchele ferde. þa þe heo comen on midden þere se. þa wes þet godes folc² up of þere se agan. *and* god bisencte þa þe pharaon: *and* al his genge. Ða het god moyse *and* þan folce þet heo heolden þa tid mid muchlere blisse ewilche 3ere þa wes þon folce iset þo tid to estertide: for þon god heom aredde wið heore ifan *and* heom fordude. Ða fram þan ester tid fifti daza isette god þam folke laze. *and* wes ise3en godes fortacne uppon ane dune þat is þe mont of synai. for þet³ com muchel liht. *and* eislic swei *and* blawende beman. þa cleopede god þe⁴ ner Moyses him to. *and* he wes mid gode fowerti dazes *and* awrat þa alde e bi godes wissunge. þa wes þe dei pentecostes ihaten on þere alde isetnesse. þet i-offrede lomb þet þe engel het offrian bitacneð cristes deðpe þet wes milde. *and* wiðutan gulte his feder i-offrad: for ure alesendnesse. Nu is his þrowunge *and* his ariste ure ester tid: forðon þet he us alesde from deofles þewdome als wa he alesde þet israelisce folc of pharaones þewdome *and* ure ifan þet beoð þa deofles beoð bisencte in to helle purh þe halie fullht

The feast of Pentecost on the fiftieth day from the feast of Pass-over, which was instituted by Moses in Egypt.

* [Fol. 31a.] God led the Israelites dry-footed over the Red Sea.
¹ ? mīde.
² MS. fōol.

Fifty days after, the old law was given to Moses.

³ ? þer.

⁴ MS. þe.

Easter commemorates Christ's passion and resurrection.

baptism, if we observe it aright, even as Pharaoh with his host was (drowned) in the Red Sea. These fifty days from Easter Day are all hallowed unto one thanksgiving (celebration), and this day is our Pentecost Day, that is, our Whitsunday, which is the fiftieth day from Easter Day. On the old Pentecost God gave a law to the Israelites how they should lead their life; on this day came the Holy Ghost under the form of fire to God's company. And forasmuch as the lamb typified Christ's passion, so also the old law in Moses' days typified the preaching of the Gospel under God's grace. Three periods are there in this world. One is that which was without law, the second is that which was under the law, the third is now after the advent of Christ. This period is ordained under (by) God's grace. We are not without law, nor may we observe the Mosaic law bodily, but God's grace directs us to his will, if we be mindful of God's behests and of the apostle's lore (precepts). It is related in the epistolary lesson how the Holy Ghost on this day came to the faithful assembly. Luke the evangelist wrote it in the book that is called Acts of the Apostles, saying, *Cum complerentur dies pentecostes erant omnes discipuli pariter in eodem loco. Et factus est repente de caelo sonus tanquam advenientis spiritus vehementis et replevit totam domum ubi erant sedentes.* The holy assembly of Christ's apostles were abiding patiently (unanimously) in their prayers in an upper chamber, after Christ's ascension, awaiting his promise; when, on this day, that is, Pentecost, which in our speech is called Whitsunday, there came suddenly a great sound from heaven and filled all the upper chamber with fire. And there was seen before (above) each of them, as it were, fiery tongues, and they were then all filled with the Holy Ghost and began to speak with divers tongues according as the Holy Ghost taught them. Then were there gathered together within the city of Jerusalem true (pious) men of every nation that dwelt under heaven, and the apostles spake to the assembly of the people and each of them recognised his own speech. Then were the people much amazed, and in astonishment thus spake, *Nunc ecce omnes isti Galilei sunt; et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus.* Behold! are not these that here speak Galileans, and each of us hath heard how they speak our own speech in which we were born? Lo! what shall this be? Then said the Jewish men

3if we hit ariht haldeð alswa pharaon wes mid his ferde on þare
 rede se. Ðas fifti dazes fram þan esterliche *deie beoð alle ihal-
 3ode to ane herunge: *and* þes dei is ure pentecostes dei. þet is
 ure witte sunnedei þet is þe fitte3aðe dei fram þam ester deie. on
 þam ealdan pentecoste god sette .e. þam israelisce folce hu heo
 sculden heore lif leaden: on þisse deie com þe halie gast on fures
 heowe to godes hirede. forði alswa þet lomb bitacnede cristes
 þrowunge: Swa ec þeo alde .e. on moyses dazen bitacneðe god-
 spellas bodunge: under godes 3ife. Ðreo tide beoð on þissere
 worlde. An is þet wes buten .e. *and* oðer is þe þet wes under
 þere .e. þe þridde is nu efter cristes to-cume. Þeos tide iset
 under godes 3ife. we ne beoð na buten .e. ne we ne moten.
 halden moyses .e. licamliche. Ac godes 3ife us wissað to his
 willen. 3if we imundie beoð godes bibode *and* þera apostla lare.
 Hit is ireht on þes pistles redinge: hu þe halia gast on þisse deie
 com to þan ileaufullen hirede. Lucas þe godspellere awrat on
 þere boc þet is inemned *actus apostolorum*, *and* cweð. *Cum com-*
plerentur dies pentecostes erant omnes discipuli pariter in eodem
loco. Et factus est repente de celo sonus tanquam aduenientis
spiritus uehementis & repleuit totam domum ubi erant sedentes.
 Ðat halie hired cristes apostles weren wuniende edmodliche¹ on
 heore ibeoden on ane upflore **after* cristes upstize onbodinðe his
 bi-hates. þa on þisse deie þet is pentecostes *and* wittesunnedeie on
 ure speche: com ferliche muchel swei of heofne *and* fulde al þa
 upfleunge² mid fure. And wes isezen biforan heore elche swile hit
 were furene tungen. *and* heo weren þa alle ifullede mid þan halie
 gast. *and* on-gunnen to spoken mid mislichen spechen bi þam þet
 þe halie gast him tahte. þa weren þer igedered wiðinne þere buruh
 of ierusalem trowfeste men of elchere þeode þet under heofene erde-
 den. *and* þe apostles speken to þes folkes igederunge. *and* heor
 eclicnew³ his ahzene speche. þa iwarð þat folc swiðe abluied:⁴
and mid wundrunge cweðen. *None ecce omnes isti galilei sunt:*
& quomodo nos audiuius unusquisque linguam nostram in qua
nati sumus. La hu ne beað þa þet here specað galileisce: *and*
 ure ele iherden hu hi spechen ure speche on þan þet we akenned
 weren: Lahwet scal þis beon: þa seiden þa iudeiscen men a

* [Fol. 31b.]

Pentecost is
our Whit-
sunday.On this day
the Holy
Ghost came
upon the
apostles.It is recorded
by St. Luke
in the Acts
of the
Apostles.¹ ? anmod-
liche.

* [Fol. 32a.]

The descent
of the Holy
Spirit in the
form of fire.² ? upfer-
unge.
The apostles
speak with
divers
tongues.³ ? ele icnew.⁴ ? abliged.
The people
marvel.

in scorn, "These men are drunk with new wine." Then answered Peter, "It is undern time (the third hour), how might we at this time be drunken? But the saying of the prophet Joel is now fulfilled. God said through the mouth of the prophet that he would send his spirit over human flesh, and men's sons shall prophesy, and I will send my tokens on the earth." Peter said moreover, "Know ye assuredly that Christ arose from the dead and in our sight ascended to heaven, and sitteth on his Father's right hand, as David prophesied of him, saying, *Dixit dominus domino meo sede a dextris meis*. The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy footstool." When the people heard this, then their mood changed, and they said to the apostles, "Dear men, what must we do?" Then answered Peter, "Repent of your sins and receive baptism in Christ's name, then shall your sins be forgiven and ye shall receive the Holy Ghost." Then received they his lore (doctrine), and in that day three thousand men were baptized, and they were all in unity and followed the apostles, and sold their property and gave the value of it to the apostles, and they distributed it to each according as they had need. Afterwards, at a second preaching (of the Gospel) five thousand men believed in Christ. Then became all these believing men as if they had one heart and one soul, and none of them had separate goods, but all their things were common among them, and there was no lack amongst them; and those that had land sold it and brought the worth of it to the apostles' feet, and they distributed it to each according as they had need. Then God wrought many wonders among the people through the hands of the apostles, so that they laid the sick men by (along) the street where Peter went forth, and as soon as his shadow glided over them they were healed of all infirmities. They set their hands on believing men and they received the Holy Ghost. Then was there a man named Ananias and his wife Sapphira; they agreed between themselves that they would join the apostles' company, and so they did. They took counsel together to withhold some of their goods from the apostles, for they knew not what might befall them. When the man came with his treasure (money) to the apostles, then Peter said to him, "Ananias, the devil hath deceived thine heart, and thou hast lied to the Holy Ghost. Why wouldst thou act deceit-

bismer. þas men beoð mid miste fordrencte. Ða *and*-wurde petrus. hit is undertid hu mihte we on pissere tide beon fordrencte: Ac þes witezan cwide ioheles is ifulled. God cweð þurh þes witezan muð. *þet* he walde his gast asenden ofer men-
nesc flesc. *and* monna bern sculen witezan. *and* ic sende min tacna 3eond *þa eorðe. *petrus* cweð þa. wite 3e soðliche *þet* crist aras of deaðe *and* on ure iwitnesse astah to heofene. *and* sit on his feder riht alfe: alswa *dauð* bi him witegede þus cweðinde. *Dixit dominus domino meo sede a dextris meis.* Drihten cweð to mine drihtene. site to mine riht alfe. forð *þet* ic alegge pine feond under pine fot-sceomele. þa *þet* folc þis iherde þa iturne¹ heore mod *and* seden to þan apostlan. Leofemen hwet is us to donne: Ða *and*-wrde petrus. Bi-reowsiað eo[w]re sunnan *and* underfoð fuluht on cristes nome. penne beoð eowre sunnen aleide *and* 3e underfoð þene halie gast. þa underfengen heo his lare *and* buzen to fulehte on þon deie: preo þusend monna. *and* þa weren alle mid sibsumnesse: *and* fuleden þam apostles. *and* salden heore ehte *and* *þet* feh bitahten þam apostles *and* heo hit delden elcan alswa heo neode hefde. eft on ane oðre bodunge 3e-lefden fíf þusend monna on criste. þa iweorden alle þos ilefede men swulche hi alle hefden ane heorte *and* ane sawle ne heore nan nefden sunderlich ehte ac heom alen wes imene heore ping ne per nas nan wone bi-twuxan heom *and* þa *þet* lond hefden he hit sealden: *and* *þet* wurð brohten to þes apostlas fotan *and* heo hit delden elchun alswa heo neode hefden. þa warhte god feole tacne on þan folke þurh þere apostlan hondan *swa *þet* ileiden þa untrummen men bi þere stret þere petrus forð-eoðe *and* swa reðe swa his sceadu² heom on glað heo weren iheled. from alle untrumnesse. heo setten heore honden ofer ilefde men: *and* heo underfengen þene halian gast. Ða wes þere an mon ananias ihaten *and* his wif saphira. Heo bispeken heom bitweonen: *þet* heo walden ibuzen to þere apostlan fereden *and* swa duden. Heo nomen heom to þam rede *þet* heo walden sum of heore ehte etholdan. þam apostlan: for heo nusten hwet heom ilumpe. þa com þe mon mid his gersume to þan apostolum. þa cweð petrus. Ananias þe deofel bipehte pine heorte *and* þu hauest ilozen þan halie gaste:

The apostles are accused of being drunk.
St. Peter's speech.

* [Fol. 32b.]

The mood of the people is changed.
1? iturnde.

Three thousand are converted to Christianity.

They have all things in common.

* [Fol. 33a.]

St. Peter's shadow heals many sick persons.

2 It may be secunda.

The story of Ananias and Sapphira.

fully with thine own (things)? Thou hast lied not to men, but unto God." When he heard these words then he fell down and (departed) died. When he was buried, then came his wife Sapphira and knew not what had befallen her husband. Then said Peter, "Why have ye two so done, that ye durst tempt God." When she heard this then she fell down and died, and they buried her with her husband. Then came there great dread on God's folk (church) and on all those that heard these tidings. The apostles afterwards, ere that they separated, placed James, that was called righteous (the Just), on Christ's seat, and all the faithful congregation were obedient to him, after (according to) God's teaching (instruction); he then occupied that seat thirty years, and after him Simeon, the Lord's kinsman. And after this example arose monastic life, together with the unity and concord that they should practise, according to the instruction of their abbots. Ye heard a little while before, in this discourse, that the Holy Ghost came upon the apostles with fiery tongues and gave them the power by which they knew all languages, for what the humble assembly merited from God through their meekness, that, long before, the angels of heaven had lost for their pride. It happened after Noah's flood that giants desired to rear up a city, and a tower so high that its top should ascend to heaven; and there was but one speech among all mankind, and the work was begun against God's will; therefore also God scattered them so that he gave each of the workers an uncouth (unknown) speech, and none of them knew another's speech. They then left their building and dispersed throughout all the earth, and afterwards there were as many tongues as there were workers, in all two hundred men. Now again on this day, through the coming of the Holy Ghost, all languages were again and concordantly received, for Christ's apostles were speaking in all tongues, and even more wonderfully, because when one of the apostles preached in one tongue, to each man that heard the discourse it appeared as though he spake in their own speech, whether they were Hebrews, or Greeks, or Romans, or Egyptians, or of whatsoever land they were, that heard that lore (doctrine). In this fellowship the meekness of the apostles obtained (for them) this power, and the pride of the giants earned confusion. The Holy Ghost was seen over the apostles in the form of fire, and

hwi woldest þu swikian on þine aȝene þinge: Ne luȝe þu na monnum: ac dudest gode. þa he þa worde iherde: þa feol he adun *and* iwat *and* þa he iburied wæs: þa com his wif saphira *and* nuste hwet hire were ilumpen wes. Ð[a] cweð petrus hwi iwearð hinc swa þet ȝit dursten fondian godes: þa heo þis iherde: þa feol heo þer adun *and* iwat *and* me buriede heo mid hire fere. Ða iwearð þer muchel eie on godes folke. *and* on alle þam þet þeos tiðinge iherdon. Ða apostoli siððan er þon þet heo toferden isetten iacob þet wes ihaten rihtwis on cristes selt *and* alle þeo ileafulle laðunge him ihersummede: efter godes *tecunge. he þa iset þet seld .xxx. ȝera *and* efter him simeon þes h[e]lendes mei. *and* efter þissere bisnunge weren arerede munechene lif mid. mid þere annesse *and* sibsumnesse þet heo sculen þolien: bi heore abbodes iwissunge. ȝe iherden a lutel er. on þisse redunge. þet ðe halie gast com ofer þa apostlas mid furene tungen: *and* heom ȝef þo mihte þet heo cupen alle spechen: forðon þet ðeo edmode isomnunge iernade et gode: þet muchel er þe engles of eofene for heore modinesse forluren. hit itimode efter noes flode þet eontas walden areran ane buruh *and* anne stepel swa hehne: þet his rof astiȝe up to heofena. *and* þa wes an speche on al moncun. *and* þet weorc wes bigunnen on-ȝen godes iwillan. God ec forðon heom to drefde swa þet he ȝef ewileum of þan wurhtan selcude speche: *and* heore nan ne icnew oðres speche. þi¹ bileafden heo heore timbrunge *and* to dreofden ȝeond al middeleard. *and* þeððan² weren swa felen spechen swa þere wurhten weren, þet weren twa hun manna. Nu eft on þisse deie þurh þes halie gastes to-cume: weren alle ispechen aȝein inumen. *and* isome: forðon þet cristes apostlas weren specende mid alle spechen. *and* ec þet wunderlucker forðon þet þa an of þon apostlum bodeden mid ane speche: elche men wes ipuht þet þa bodunge iherde: swilche heo spechen mid heore speche *weren heo ebreisce. weren heo grekisce. oðer romenisce. oðer egyptisse. oðer of hwulche londe swa heo weren þet þe lare iherden. On þissere ifereden iernede³ þere apostlan admodnesse þas mihte. *and* þere eontan modinisse iarnede iscendnesse. þe. heolia⁴ gast wes iseȝen ofer þa apostlas on fures heowe. *and* ofer crist on hi[s] fuluhte on ane culfre

The death of Ananias and Sapphira.

James appointed head of the Church.
* [Fol. 33b.]

The apostles through meekness obtained the gift of tongues.

The giants lost it through pride.

The confusion of tongues.

¹ ? for þi.

² ? seððan.

On the day of Pentecost all speeches restored.

* [Fol. 34a.]

³ ? iernede.

Of the two forms in which the Holy Ghost was seen.

⁴ sic.

over Christ at his baptism in the likeness of a dove. Why over Christ in the form of a dove, and why over Christ's flock in the likeness of fire? Because that kind of bird is very (meek) simple, harmless, and peaceful. The Saviour is the judge of all mankind; but he came not to judge mankind, as he himself hath said, but to heal (save). If he then would have judged mankind when he first came upon earth, who would then have been saved? But he would not judge the sinful at his coming (advent), but he desired to gather them into his kingdom. He would first with gentleness direct us, that he might afterwards preserve us in (at) his doom (judgment); and therefore was the Holy Ghost (seen) upon Christ in the form of a dove, because he was living in this world in simplicity (meekness), in innocence, and in peace; for he cried not aloud, nor was he of bitter speech, nor did he ever stir up contention, but bore with man's wickedness through his gentleness. But he, who at his first advent led through kindness the sinful to goodness, will judge the guilty with stern doom (justice) at his second coming, that is, doomsday. The Holy Ghost was seen in the form of fire upon the apostles, because he made them to be burning (zealous) in God's will, and to be preaching concerning God's kingdom. Fiery tongues they had when they lovingly proclaimed the greatness of God, so that the hearts of heathen men, that were cold through unbelief and fleshly lust, might be inflamed to obey the heavenly behests. If the Holy Ghost teach not the heart of man and his mind within, in vain will be the words of preachers spoken outwardly. The nature of fire is that it consumes whatsoever is near it; even so shall the teacher do who is enkindled with the Holy Ghost, first he shall remove himself from sin, and afterwards his flock. In the likeness of a dove and in the form of fire was God's Spirit manifested, because he makes those to be meek, and without evil, and burning (zealous) in God's will, whom he fills with his grace. Simplicity (meekness) is not pleasing to God without wisdom (prudence), nor wisdom without simplicity. What is simplicity without righteousness? and what is wisdom without true love to God and to men? And therefore the Holy Ghost, who teaches both righteousness and meekness, should be manifested both as fire and as a dove, for he causes men's hearts,

onlicnesse. Hwi ofer criste on culfren heowe. *and* hwi ofer cristes hirede on fures ilicnesse: forðon þe þet fuȝel-cun is swiðe bilehwit. *and* wit-utan laðe *and* isibsum. þe helend is alles moncunnes dema. Ac he ne com na to demane moncun swa se heo him seolf cweð: ac to helenne. Gif he walde þa deman moncun þa þe he erest to middelearde com. hwa weren panne ihalden: Ac he nalde mid his to-cume þa sunfullen fordemen: ac he walde to his riche heom igederian. Erest he walde us mid liðnesse isteoren þet he mihte seoððan on his dome us ihalden. *and* forðon we[s] þe halia gast on culfren onlicnesse bufan criste. forðon þet he wes dreihninde on pissere worlde mid bilehwitnesse. *and* mid name laðnesse *and* mid sibsumnesse. for he ne remde ne of bitere speche nes. ne he sake ne asterde: ac forbere monna hufelnesse þurh his liðnesse. Ac þe þet on þam ercan¹ to-cume liðegedde þan *sunfullen to þere godnesse: he demað stiðne dom þam forsunegede on his efter to-come þet is on domes deie. þe halia gast wes iseȝen on fures heowe bufan þam apostlas. forðon þe he dude þet heo weren birnende on godes willan. *and* bodiende umbe godes riche. Furen tungen heo hefden þa þe heo mid lufe godes murhðe bodeden. þet ðere heðene monnan heortan þet calde weren þurh ilefleaste *and* flescliche iwilnunge: muhten beon atende to þan heofenliche biboden. ȝif þe halia gast ne learð þes monnes heorte *and* his mod wið-innan: on idel beoð þes budeles word wið-utan icleopde. þes fares² icunde is þet hit forðnimeð swa hwet him neh bið. Alswa scal þe larðeu don þe ðet bið mid þen³ halia gast itend. Erest he scal hine seolfne wið sunnan isteoran. *and* seoððan his heorde. On culfre onlicnesse *and* on fures heowe wes godes gast isceawed. forðon þet he deð þa þe beoð bilehwite. *and* wið-utan ufelnesse. *and* birnende on godes willan. þet he mid his ȝif ifulleð. Ne bið þeo bilehwitnesse godes icwime butas⁴ sno⁵ternesse ne sneternesse butan bilehwitnesse. hwet bið bilehwitnesse butan rihtwisnesse: *and* hwet *bið sneternesse bute soðe lufe to gode *and* to monnen: forðon þe halia gast þe þet tecð riht-wisnesse *and* bilehwitnesse scule⁶ beon isceawed eiðer ȝe on fure. ȝe on culfren. forðon þet heo deð

Why under these two forms?

Christ came not to condemn the world.

The dove denotes simplicity and innocence.

¹ erran.

* [Fol. 34b.]

The Holy Ghost was seen as fire,

and enabled the apostles to enkindle the cold hearts of men.

² ? fures.

³ ? MS. þet.

Simplicity without wisdom not pleasing to God.

⁴ ? butan.

⁵ sno at first, but altered to sne.

* [Fol. 35a.]

⁶ ? sculde.

whom he enlighteneth with his grace, that they shall be meek through innocence, and kindled through (by) love and wisdom. God is, as Paul said, a consuming fire ; and he is the ineffable and invisible fire. Of this fire speaks the Saviour, "I came because I would send fire on earth, and I will that it burn." He sent the Holy Ghost on the earth, and he with his blast (inspiration) enkindled earthly men's hearts. Then burneth the earth when the heart of the earthly man is kindled to the love of God, which before was cold through fleshly lust. The Holy Ghost is not in his nature existing as he was seen, for he is invisible ; but he was manifested in the form of a dove and of fire, for the sign (reason) we have previously mentioned. He is called in Greek *Παράκλητος*, that is, the Comforting Spirit, because he comforteth the (sorrowful) dreary, those that are sorry for their sins, and he giveth them forgiveness and hope, and alleviates their sorrowful mood (mind). He forgiveth sins, and he is the way to the forgiveness of all sins. He giveth his gift (grace) to whom he will. To one man he giveth wisdom and speech (eloquence), to one good thought, to one great (faith) belief, to one power to heal sick men, to one prophecy, to one a discrimination of good and evil spirits. To one he gives divers tongues, to one man interpretation of divers speeches (sayings). All these things, and many others, doth the Holy Ghost, distributing to each as he thinks fit, for he is the Almighty Creator ; for so soon as he enlightens man's heart and mind, it turneth from evil to good. He enlightened David's heart, when he in his youth loved the harp, and made him to be a psalm-wright. There was a herdsman called Amos, whom the Holy Ghost turned to a good prophet. Peter was a fisher, whom the same Holy Spirit of God turned to an apostle. Paul, that injured the Christians, him he chose for a teacher of all the Gentiles. Matthew, that was a toll-gatherer, him he converted to an evangelist. The apostles durst not preach the true belief for fear of the heathen (? Jews) ; but when, subsequently, they were enkindled of the Holy Ghost, they were not afraid of any bodily torments, and therefore without fear preached God's bliss. The greatness (dignity) of this day is to be praised (celebrated), because that Almighty God, himself, on this day condescended to be poured out on mankind. At the birth of Christ, God Almighty's Son became human man, and on



pere monnan heortan *pet* he onlihteð mid his 3ife. *pet* he onlihteð
 liðe þurh un-cladnesse¹. *and* itenð þurh lufe *and* snotenð þurh lufe
 is swa paul cweð. *pet* niminde fur *and* he is un-asegð² þurh
and unisewenlich fur. Bi þam fure cweð þe helende. *forðon* *pet* ic walde sendan fur on eorðan. *and* ic wile þat hit
 berne. he sende þene halia gast to eorðan *and* he mid his bleade
 on-ealde eorðlichen monnan heortan þenne birneð þa eorð³ þenne
 þes eorðliche monnes heorte bið itend to godes lufe. þa *pet* er
 wes cald þurh flescliche lustes. Ni³ na þe halia gast wuniende
 on his icunde. swa se he isezen wes⁴ forðon *pet* he is unisezenlic.
 Ac for þere itacnunges swa þe⁴ er seiden. *pet* he wes isezen on
 culfre *and* on fure. He is ihate on grekisc paraclitus. *pet* is þe
 frofre gast. forðon *pet* he ifrefrað þa drorizjan. þa *pet* heore sun-
 nan bireusiað. *and* 3ifð heom for3ifnesse. *and* huht. *and* heore
 3eomerinde mod iliðegað. heo for3ifeð sunna. *and* he is þe wei to
 *alre sunnen for3ifenesse. he 3ifð his 3efe þan *pet* he wule.
 Summe Men he 3if wisdom *and* speche. Summe god iðonc.
 Summe muchele ileafe. Summe mihte to helene un-trume men.
 Summe witegunge. Summe iscead godra gast. *and* ufele. Summe
 he 3ifð misliche irord. Summen man irecednesse of misliche
 spechen. Ealle þas ping *and* monize oðre deð þe haliza gast⁵
 to delende uwilchen bi þan *pet* him iwurð⁶ forðon *pet* he is
 almihtin wurhte. for swa reðe swa he þes mannes heorte *and*
 his mod on-lihte⁷ hit iwendeð from ufele to gode. he on-lihte
 dauifes heorte þa þe he on 3eo3oþe herpan lufede. *and* warhte
 hine⁸ to salm wurhtan. Amos het a reoðer heorde þene
 aw[e]nde þe haliza gast to ane gode witege. petrus wes fixere
 þene iturnde þe þe⁶ ilcan godes gast to apostle. paul *pet* hermede
 cristene men⁹ þene he icles to larðewe alle þeoden. Mathewus *pet*
 wes cachepol þene he iwende to god-spellere. Ða apostlas ne
 dursten bodian þa soðen ileafen for þon eie of þon heðene. Ac
 þa siððan heo weren itend of þan halia gaste. hi neren aferede of
 nane licamliche pinunge. *and* þefore wið-utan fore godes blisse
 bodedan. Disses dei3es hehnesse is to heriane. forðon *pet* þe
 almihti god hine seoffmede*mede⁶ *pet* he walde monna cun on
 pisse deie isundian. on cristes akennednesse iwearð þe almihtiza

The Holy
 Ghost in-
 flames the
 cold hearts of
 men.

² ? eorðe.

³ ? nis.

⁴ ? wa.

He is called
 the Com-
 forter.

*[Fol. 35b.]

The gifts of
 the Holy
 Ghost.

The Holy
 Ghost con-
 verts sinners.

⁵ sic.

The apostles
 durst not
 preach the
 Gospel before
 the Holy
 Ghost en-
 lightened
 them.

*[Fol. 36a.]

⁶ ? seolfne
 imedmede.

this day became faithful (believing) men God's sons, and even as Christ also saith, "I said ye are God's children." The elect (chosen men) are God's children not naturally, but through the grace of the Holy Ghost. One God is naturally in three persons—the Father, the Son, who is his wisdom, and the Holy Ghost, who is the Will of them both. Their nature is indivisible, ever existing in one Godhead. The same said of his elect, "Ye are Gods." Through Christ's humanity men were redeemed from the devil's bondage; and through the coming of the Holy Ghost men's souls were brought unto God. Christ received humanity at his coming (upon earth), and men received God through the outpouring of the Holy Ghost. The man that hath not God's Spirit in him is not God's. Each man's work sheweth what spirit directeth him. God's Spirit directeth ever to holiness and to goodness. The devil's spirit leadeth ever to sin and to wicked deeds. The Holy Ghost came twice upon the apostles. Christ breathed the Holy Ghost over the apostles before his ascension, thus saying, "Receive the Holy Ghost." Again on this day he (they?) sent—the Almighty Father and the Son—the Spirit of them both upon the apostles. While yet living in the world, the Saviour breathed his Spirit upon the apostles for a sign that they and all Christian men should love their neighbours. Also he sent, as he before promised them, the Holy Ghost from heaven, because that we should love God above all things. The Holy Ghost is one, although he came twice upon the apostles. So also there is one love and two behests, that we should love God and men. But we should learn from men how we may come to love of God, as saith John the Evangelist, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen bodily?" We celebrate the coming of the Holy Ghost with songs of praise for seven days, because he enlighteneth our mind with sevenfold graces (gifts), that is, with wisdom and understanding, with counsel and strength, with good deeds and with piety, and he filleth us with the fear of God. He that through good deserving (deserts) attaineth to these sevenfold graces of the Holy Ghost, will have all bliss. But he that desires to attain to this bliss must believe in the Holy Trinity and in true Unity, that is, that the Father and his Son and the Spirit of them both, are three in persons and one God, indivisible, existing

godes sune to monnesce men ibroht. *and* on þisse deie iweorden
 ileafulle men godes *and* swa se crist cweð. Ic cweðe 3e beoð
 godes bern þa icorene men beoð godes bern : na icunðliche : ac
 þurh þes halȝan gastes ȝife. And¹ god is icundeliche on preom.
 Hadan feder. *and* sune. *þet* is his wisdom. *and* þe halȝe gast : þe
 þet is heore beire wille. Heore cunde is unto-deledlich efer²
 wuniende on ane godnesse. þe ilca cweð. bi his icorene 3e beoð
 godes. Þuruh cristes menniscnesse men weren alesde from deoffles
 ðeowdome. *and* þurh þes halȝe gastes to-cume mennenn saule were
 ibroht to gode. Crist underfenc meniscnesse on his to-cume.
and men underfengen god : þurh þes halȝan gastes isundunge. þe
 mon þet nað godes gast on him nis he na godes. Elches monnes
 weorc cuðan hwile gast hine wissað. Godes gast wissað efre to
 halȝnesse. *and* to godnesse. Deoffles gast wissað to sunnan : *and* to
 mandeden. þe halȝa gast bicom twa ofer þa apostlas. Crist ableow
 þana³ halȝa gast ofer þa apostlas : er his upst[i]ȝe þus cweðinde
 onfoð haline gast. eft on þisse deie he sende þe almihtin feder
and þe sune heore * beire gast to þam apostli : þa ȝet wuniende
 on pissere weorlde. þe helende ableu his gast on his apostlas
 for ðere itacnunge. þet heo *and* alle cristen men scullan lufian
 heore nehstan : al swa he heom er bihet þene ilca gast of
 heofne. forðon þet we sculen lufian god ofer alle oðer þing. An
 is þe halie gast þah þet he twa bicom ofer þa apostlas. Al swa
 ec is an lufe : *and* twa biboden. þet we sculen lufian god : *and*.
 Men. Ac we sculen leornian on mannen hu we maȝen bicuman
 to godes lufe. Al swa Iohan þe godspellere cweð. þe þet ne lufeð
 his broðer þene þet he isihð. hu mei he lufian god þene þet he ne
 isihð licomliche : we wurðiað þes halȝen gastes to-cume mid loft-⁴
 songe seofen dazes. forðon þet he onlihte ure mod mid seofanfald
 ȝife. þet is mid wisdom. *and* anȝite mid iðohte. *and* streinde mid
 gode dedan : *and* trefwestnesse. *and* he us ifulð mid godes eige.
 þe þet ðurh gode iearnunge⁵ bi-cumð to pissan seofanfalden ȝefan
 of þam⁶ halȝan gaste : he haueð alle blisse. Ac þe þet wule to
 pare blisse bicumen : he scal ileafan on þa halȝa preomnesse. *and*
 on soðre annesse. þet is þe feder. *and* his sune *and* heore beira
 gast heo beoð preo on hadan *and* an god unto-*delendlich on

The elect
are God's
children.

¹ ? An.

² MS. effer.

Through
Christ's
humanity
men were
delivered out
of the power
of the devil.

The Holy
Ghost came
twice over
the apostles.

³ sic.

*[Fol. 36v.]

The Holy
Ghost is one,
although he
came twice
over the
apostles.

⁴ ? lof..

He who will
come to the
gifts of the
Holy Ghost
must believe
in the Trinity

⁵ sic.

⁶ ? þan.

*[Fol. 37a.]

in one Lordship and Godhead. This belief was betokened by the three thousand men that first inclined to belief, after the coming of the Holy Ghost. And as the three thousand men were one fellowship (communion), even so the Holy Trinity is one God; and that fellowship is as one-minded (unanimous) as though they were all one in heart and soul, because that of the Holy Trinity there is one Godhead and one nature, and one will and one inseparable work. The faithful (believing) men brought their wealth and laid it at the feet of the apostles. By that is denoted that Christian men should not put their trust in temporal possessions, but in their God alone. The covetous, that setteth his thought on his goods, is the devil's child, except he cease to do so. Because covetousness had no place in the hearts of those who held their goods of little worth, therefore did they put their goods in common amongst them, that they might be in true unity without covetousness. The apostles set their hands over believers, and the Holy Ghost came upon them through their confirmation (bishoping); and bishops of the same order are still in God's Church and observe the institution in their confirmation (bishoping), so that they place their hands over baptized men and pray that the Almighty Ruler may send them the sevenfold gifts of the Holy Ghost. *Qui vivit et regnat, &c.*

X.

CONCERNING EIGHT VICES AND TWELVE ABUSES
OF THIS AGE.

*O*mnia nimia nocent, et temperantia mater virtutum dicitur, that is in English, All things overdone (all excesses) are injurious, and moderation is the mother of all virtues. Overliving in eating and in drinking maketh the man unwhole and his soul loathsome to God, and so our Lord hath said in his Gospel. On the other hand, immoderate fasting and too much abstinence in eating and drinking make the man infirm and bring him to great grief, as say the books, That some men fasted so that they sorely afflicted themselves and had no

ane drihtnesse *and* godnesse wuniende þeos ileafan itacneden þa preo þusend men. *þet* erest buzen to ileafan efter þes halȝa gastes to-cume. *and* alswa þeo preo þusend weren an iferende¹. alswa is þeo halȝe preomnesse an god. *and* *þet* iferende is swa anmod swule heom alle an weren on heorte. *and* an sawul: forðon *þet* pere halȝan premnesse is an godnesse. *and* an icunde. *and* an iwille. *and* an worc un-to-delendlich. Ða ileaffullen brohton heore gersum *and* leiden heo et pere apostlan fotan. Mid þan is itacned *þet* cristene men ne sculen heore bileafe bisettan on pere weordliche eahte: ac on heore god ane. þe ȝitsere þe biset his iponc on his ehte: he bið þes deofles bern buten he hit iswike: forðon heo *þet* þa ȝitsunge heolden heore eahte unwur[ð]liche nefde nenne stude: on heore heortan². *and* for þi heo dudan heore þing heom ȝemene: *þet* heo soðre sibsumnesse butan ȝitsunge beon mihten, þa apostlas setten here hondan ofer ileaffulle men: *and* heom com to þe halȝa gast. þurh heore bisceopunge. Bisceopas þes ilcan hades on godes ilaðunge. *and* haldað þa isetnesse on heore bisceopunge swa *þet* heo setteð heoran *handan ofer ifulȝede men. *and* biddað *þet* þe almihti welden[de] heom sende þa seofenfalde ȝife of þam halȝan gaste. *Qui uiuit & Regnat, &c.*

The Trinity in Unity, denoted by the three thousand converts on the day of Pentecost, who were one fellowship.

¹ ? iferedene.

True unity is without covetousness.

² The proper order is—heo heolden heore eaht unwurliche forðon *þet* þa ȝitsung nef de, &c.

*[Fol. 37b.]

X.

DE OCTO VICIIS & DE DUODECIM ABUSIUIS HUIUS SECULI.

[O]mnia nimia nocent. & temperancia mater virtutum dicitur. *þet* is on englisc. alle ofer done þing denað³. *and* imetnesse is alre mihta moder þe oferlifa on hete *and* on wete macað þene mon un-halne. *and* his saule gode laðeð⁴ *and* swa ure drihten on his godspelle seide. Ðet þer toȝeines unimete festen *and* to michel forhefednesse on hete *and* on wete macað þene mon un-halne *and* on michelere sarinesse bringeð swa swa us seggeð bec. *þet* sume men festen swa *þet* hi swencten swiðe

Of eight vices and twelve abuses of this age.

³ ? deriað.

⁴ MS. ladeð.

Excess injurious. Moderation the mother of all virtue.

reward for that great affliction, but the farther were they from God's mercy. Easily may the man find how he may injure himself, but we must recollect that no self-murderer, that is, self-slayer, shall come into God's kingdom. Now there are eight cardinal sins that reign very powerfully in us. One is called *Gula*, that is, greediness in English, which causeth that the man eateth and drinketh before the time, or, on the other hand, taketh too much to eat and drink. This sin destroyeth both soul and body; for it bringeth upon a man great diseases, and bringeth (him) to death through excessive drink; and it destroys also the man's soul, for it will sin often even when he knoweth not how he conducts himself on account of his immoderate drinking. The second sin is fornication and immoderate lasciviousness, which is called *Fornicatio*. It defileth the man, and of the limbs of Christ maketh whores' limbs, and of God's house the abode of ills. The third sin is *Avaritia*, that is, evil covetousness. It is the root of every crime; it produceth rapine and injustice, theft, leasing and perjury; it is like unto hell, because that they both have such insatiable greediness as to be never full. The fourth is called *Ira*, that is, in English, wrath (anger). It causeth man not to have the control over his anger, and maketh murders and evils of many kind. The fifth sin is *Tristitia*, that is, sorrow of this world; when the man sorroweth altogether too much for the loss of his wealth, which he hath loved too much, and chideth then with God and increaseth his sins. There are two sorrows;—the first is this evil one (just mentioned); the second is salutary, that is, that a man be sorry here in the world for his sins. The sixth is called *Desidia*, that is, sloth in English, when the man desires not to do any good in his life; but is ever unready for any good deed. The seventh is called *Jactantia*, that is, idle boasting in English, when man is greedy of praise, and acts deceitfully, and does more for praise than for the love of God if he distributes aught (to the poor), and therefore the notoriety shall be his reward for the deed, and in the other world his retribution awaiteth him. The eighth sin is called *Superbia*, that is, in English, moodiness (pride). It is the beginning and end of all evils; it turned angels into horrible devils, and maketh man also, if he wax very proud, the associate of devils, who previously fell out of heaven through pride. Now are there eight head (cardinal) virtues which

heom seolfe. *and* nane mede nefden for þa michele iswinche. ac þes þe fir weren fram godes milce [E]aðe mei þe mon fundan hu he hine seolfe amerre. ac we scole witan. þet nan seolf cwale þet is aȝen-sclaȝa ne cumeð to godes riche. Nu beoð .viii. heofod sunnan þe rixað on us to swiðe. On is icweðen. *Gula*. þet is ȝifernesne on englisc. þeo deð þet mon et er timan. *and* drinceð. oðer eft to muchel nimeð on ete oðer on wete. Deos sunne fordeð eiðer ȝe saule. ȝe lichoma. for *heo maceð þan men muchele untrumnesse *and* to depe bringeð mid unmete drunche. *and* heo fordeð ec þes monnes saule for heo scal suneȝan oft. þenne he nat hu he ferð for his feondlicchan drunche. Pa oðer sunne forliger *and* unimete galnesse. þet is ihaten *fornicatio*. He buleð¹ þene mon *and* maceð of cristes leoman heoranna leoman : *and* of godes husa gromena wuniunge. þa pridde sunne is. *Auaricia*. þet is þeo ufele ȝitsunge. heo is more of elchere wohnesse heo macað readlac *and* unrihte domes. stale *and* lesunge. *and* forswornesse. heo is helle iliche. forðon þet hi ba habbeð un-afillendliche gredinesse : þet hi nefre ne beoð fulle. þeo feorð[e] sunne is ihatan. *Ira*. þet is on englisc wemodnesse. heo deð þet þe mon ne ah his modes iwald *and* heo macað monslehtas. *and* monies cunnes ufele. Peo fiffe sunne is. *Tristicia*. þet is pissere worlde sarinesse þenne þe mon sorȝeð alles to swiðe for his hehte lure. þe he luuede to swiðe. *and* chit þenne wið gode. *and* his sunnen echeð. Twa sarinesse beoð. an is þeos uuele oðer is halwende. þet is þet mon beo sari her on worlde for his sunnen. Peo sixte is ihatan. *Desidia*. þet is slewðe on englisc þenne þan mon ne lust on his lue nan god don. *and* bið eure unȝearu to elchere duȝeðe. *þe seofeðe sunne is icweðen. *Iactancia*. þet is idelȝelp on englisc. þenne mon bið lof-ȝeorn. *and* mid fikenunge fearð *and* deð for ȝelpe mare þenne for godes luue. ȝif he awiht delan wule. *and* forðon bið þe lesse² his edlen pere dede. *and* his wite abideð on pere oðre weorlde. Pe ehtuðe sunne is ihatan. *Superbia*. þet is on englisc, modinesse. Heo is ord *and* ende of alle uuele. heo macode englas to ateliche deoflan *and* þene mon makeð ec ȝif³ heo modigað to swiðe þes deoffles ifere : þe feol er ut of heouene þurh modinesse. Nu beoð .viii.

Excess in fasting is not commendable.

There are eight cardinal sins.

1. Gluttony.

*[Fol. 38a.]

2. Adultery.

1 ? befuleð.

3. Avarice.

4. Anger.

5. Wanhope.

6. Sloth.

*[Fol. 38b.]

7. Boasting.

2 ? for hisse.

8. Pride.

3 MS. ȝis.

may overcome all these sins, through God's assistance. The first is *Temperantia*, that is, moderation in English, that man be moderate in all things and partake not of too much in eating and drinking, nor sit at his table before time. Brutes eat as soon as they get it, but the discreet man ought to keep to his meals, and then in reason adhere to his regimen. Then may he in suchwise overcome greediness. The second virtue is *Castitas*, that is, cleanness (chastity) in English, that the layman should keep himself without fornication lawfully and reasonably. The consecrated servant of God should ever observe his chastity above all things, and thus then shall the foul lasciviousness be overcome. The third virtue is *Largitas*, that is, liberality in English, that a man should wisely spend the things which God gives him to enjoy in this life and not for worldly praise. God desires not that we be greedy niggards, nor also for worldly praise that we waste our property; but let us deal out our wealth wisely so that it may be pleasing to the Lord; and if we give alms, let us give them without boasting, then may we destroy the excessive covetousness. The fourth virtue is *Patientia*, that is, in English, patience (forbearance), that the man be patient and forbearing for God's sake, and ever let his discretion prevail over his wrath; for the Saviour speaketh thus in his Gospel, *In patientia vestra possidebitis animas vestras*, that is in English, In your patience ye have preserved your souls; and again the heavenly wisdom saith, *Ira requiescit in sinu stulti*, that is, Anger hath its dwelling in the bosom of the fool, that is, when the man is very angry-minded; and the Almighty Judge shall judge you with righteousness, and therefore we should overcome wrath with forbearance. The fifth virtue is *Spiritualis lætitia*, that is, ghostly bliss, that the man rejoice in God amidst the sorrows of this stark (harsh) world, so that we be not despairing in misfortunes, nor, on the other hand, rejoice too extravagantly in prosperity. And if we lose these poor worldly things, then we shall know that our abode is not here, but in heaven. If we trust in God, as the Apostle hath said of himself and other righteous men, *Nostra autem conversatio in cœlis est*, that is, our dwelling is in heaven, thither we shall hasten from this tribulation with spiritual joy; then shall the evil sorrow with-al be overcome through our good endurance. The sixth virtue is *Instantia boni operis*, that is, diligence in good

heafod mihtan. þe mazen ouercumen alle þas sunnan þurh drihtnes fultum. An is [Temperantia] þet is metnesse on englisc. þet mon beo imete on alle þing *and* to muchel ne pigge on ete *and* on wete. ne er timan to his borde ne sitte. Nutenu etað swa er¹ swa hi hit habbeð. ac þa iscead-wise mon scal kepan his meles *and* þenne mid isceade his isetnesse halden. þenne mei he ouercuman swa þa ȝiue[r]nesse. Þe oðer mihte is *Castitas*. þet is clenesse on englisc. þet þe leawde mon hine halde butan forlizere on rihte laȝe. *and* mid isceadwisnesse. þeo ihadode godes þeowa halde eure his clenesse ouer alle þing. *and* þenne bið ouercumen swa ec þa fule galnesse. Þe þridde mihte is. *Largitas*. þet is custinesse on englisc þet mon wisliche *spene þa þing þe him god lene on þisse liue to brukene. *and* noht for world ȝelpe. God nele þet we beon gredie ȝitseras. ne ec for weorld ȝelpe forworpan ure ehtan ah dele we ure ehtan mid wisdom. swa þet hit drihtne likie. *and* ȝif [we] almesse doð: don hi butan ȝelpe þenne mæze we fordon swa þa deofliche ȝitsunge. Þe feorðe mihte is. *paciencia*. þet is on englisc ipuld. þet þe mon beo ipuldi. *and* polemod for godes luue. *and* lete elchur² his iwit weldre þene his wreððe. forðon þe helend cwæð þus on his godspel. *In paciencia uestra possidebitis animas uestras*. þet is on englisc. on eower ipulde ȝe habbeð eower saulen ihaldene *and* eft þe heouenlich[e] wisdom cwæð. *Ira requiescit in sinu stulti*. þet is wreððe hafð wununge on þes dusian bosme. þet is þenne þe mon bið to redmod. *and* þe al weldenda dema demeð eou mid rihtwisnesse. *and* we sculen mid ipulde ouercuman þa wreððe. Þe fifte mihte is. [*Spiritualis laetitia*] þet is gastliche blisse þet þe mon on god blissie bitwuxe þa sorinessen þissere sterke worlde. swa þet we³ on unilimpan to ormode ne beon: ne eft on iselhdan to swiðe ne blissian. *and* ȝif we forleosað þas lenan world-þing: þenne we sculan witan þet ure wununge nis nauht her: ac is on heuene: ȝif we hopiað to gode swa þe apostel seide bi him *and* bi oðran rihtwise. [*Nostra autem conversatio in celis est.*] þet is ure wununge is on heuene. þider we sculen *hihȝen of þissere erfeðnesse mid gastlichere blisse. þenne bið þa ufele sarinesse mid alle ouercuman mid ure gode ipulde. Þe sixte mihte is. [*Instantia*

Eight cardinal virtues.
1. Moderation.

1 ? ec.

2. Chastity.

3. Liberality.

* [Fol. 39a.]

4. Patience.

2 ? æfre.

5. Spiritual bliss.

3 MS. þe.

Our conversation is in heaven.

* [Fol. 39b.]

6. Perseverance in good works.

works, for if we be diligent in good works then may we in this wise overcome sloth, for it will be a longsome (lasting) reproach (to us) if all our life be in vain here. The seventh virtue is *Caritas*, that is, true love to God and to man; that we should engage in good works for the love of God, and not for the sake of idle boasting (vain-glory), which is displeasing to him; but let us do alms as he hath taught us, for love to God, and not for praise; so that our Lord may be ever praised in our good works, and that vain-glory be ever despicable in our sight. The eighth virtue is called *Humilitas*, that is, true meekness towards God and to man, with purity of mind; for he who is [wise] is never proud. Of what may the man be proud? though he be well-to-do and prosperous he may find many who are better to do and of higher estate than he. Nor, on the other hand, may he be proud of his weal, or of his wealth, because he knoweth not the day nor the hour that it shall all pass away. Nor of anything ought a man to be proud, if he is wise. Now ye have heard how these holy virtues overcome the sins which the devil soweth in us, and if we will not subdue them they will sink us into hell. We may through God's help overcome the devilish sins through warfare, if we keenly fight; and finally obtain for ourselves the everlasting honour ever with God himself, if we strive for it now while here. Now there are twelve vices, which we shall first declare to you in Latin, and afterwards in English. *Duodecim abusiva sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Dives sine elemosina. Femina sine pudicitia. Dominus sine virtute. Christianus contentiosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs sine disciplina. Populus sine lege; et sic suffocatur justitia Dei.*

Twelve abuses there are in this world for harm to all mankind if they might hold sway; and they subdue righteousness, and mar belief, and bring mankind, if they were able, into hell. That is, if the wise man be without [good works, and if the old man be without] piety, and if the young be without obedience, and the rich without charity (alms-deeds), woman without purity, and the lord (ruler) without might (virtue), and if the Christian man

boni operis.] *pet* is anrednesse godes werkes. for *zif* weo beoð anrede on ure gode werckan: þenne mæze we swa ouercumen þa slauðe. for hit bið lonsum bismere *zif* al ure life bið on unnet her. Þe seofðe mihte is. [*Caritas.*] *pet* is soð luue to gode *and* to monnen. *pet* weo on gode weorcas godes luue kepan: *and* naut idelzelp þe is him ansete. ac uten don elmessen swa he us tehte gode to luue. *and* naut for herunge. ac *pet* ure drihten beo eure ihered on ure godan weorcan. *and* þe idele zelp us beo eure unwurð. Þe eahtuðe mihte is ihaten. [*Humilitas.*] *pet* is soð edmodnesse to gode *and* to monnen. mid modes lusternesne.¹ for þe þe bið [*wis*] he neme² modi. On hwan mei þe mon modegian þeh he beo wel iþozen *and* iþungen. for he mei findan fele þe beoð bet iþozen *and* istozen þene he. Ne eft he ne mei on his welan. ne on his ehte modegian. forðon *pet* he nat þene dei ne þene time þe hit al forletan scal. Ne on nane þinge ne ah þe mon to modegian. *zif* he wis bið. nu³ 3e habbeð iherd hu þes halie mihten ouercumað *þa sunnan þe deouel bisaweð on us. *and* *zif* we nelleð heom ouercuman. hi bisencheð us on helle. [W]e mæzen þurh godes fulste þa fondliche sunnan mid icompe ouercuman. *zif* we kenliche fehtað *and* habban⁴ us on ende þene eche wurðment a mid gode seoluan. *zif* we swincað nu her. Nv beoð .xii. unpeawes. þe we sculen eou seggan erest on bocleden: *and* siðþan on englisc. *Duodecim abusiua sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adollescens sine obediencia. Diues sine elemosina. Femina sine pudicitia. Dominus sine uirtute. Christianus contenciosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs. sine disciplina. Populus sine lege. & sic suffocatur iusticia dei.*

7. Charity.

8. Humility.

¹ ? hlutterness.
² ? ne wurðneure.

Eschew pride.

³ MS. hu.

*[Fol. 40a.]

⁴ ? originally habbeð.
 Of twelve vices.

[T]welf unpeawes beoð on pissere weorlde to hermen alle monnen. *zif* hi moten rixian *and* hi aleggað rihtwisnesse. *and* þene ileafan amerrað. *and* monsun bringeð *zif* hi motan to helle. Þet is *zif* þe wisa mon bið butan [gode wercan. *and* *zif* þe alde bið butan⁵] treuscipe. *and* *zif* þe 3unge bið butan hersumnesse. *and* þe richen butan elmesdedan. wif butan clenesse. *and* þe lauerd butan mihte. *and* *zif* þe cristene mon

These vices
 mar belief.

⁵ See p. 109,
 1. 3.

be quarrelsome, and if the poor be proud, and if the king be unrighteous, and if the bishop be negligent, and the people without correction or without law. Now if the wise man who should give other men good example be without good works, will not his lore then soon be of little value to the laity, if he himself will not do as he teacheth them to do? His lore will not be profitable or acceptable to the laity, if he by his works sets aside his own teaching. Again, if the teacher fall into error, who shall afterwards be his teacher? If the eye becomes blind, the hand will not be well-seeing. The old man who is without religion is like the tree that beareth leaf and blossom but no fruits, and is worthless to its owner. What is ever so foolish and blockish as the old man that will not turn his thoughts to God with good intent, when his limbs show him that he will not be long alive? A young man may doubt whether he may live, but the old man may certainly look for death. The old man should guard against evil thoughts, for the heart nor the tongue become old, but these two things oft injure the old man. Let the old man observe therefore what is profitable to old age, and disregard those things that hurt the soul. The third abuse of this world is, that the young man be without obedience. Unworthy shall he be in old age that other men should be subservient to him who in his youth would not honour his elders. Our Saviour in his youth was obedient to his parents, and his heavenly Father he obeyed even to the death. And as it behoves the old man to have virtuous habits and true religion, so also it becomes the young man that he have obedience and submission. God's law biddeth also each man ever to honour his father and his mother with much honour, and if he curseth them he is worthy of death. The fourth abuse is that the rich man should be without charity (alms-deeds) and hide his goods, and assuredly earn for himself hell-torment. Accursed is the covetous who comes to destruction through his wealth, and through his own goods perishes ever in eternity; but blessed are ever the meekhearted, for they shall find mercy. Again, he who gives alms for his Lord's love, hides his treasure in heaven, where no thief may steal away (his) treasures, but where they shall be an hundredfold preserved for him. In many ways may a man do alms—in meat and drink, and also in clothing; and by

bið saful. *and* 3if þe wrecche bið modi. *and* 3if þe king *bið unrihtwis. *and* 3if þe biscop bið 3emeles. *and* þet folc butan steore eft¹ butan laze. Nu 3if þe wisa mon bið butan gode wercan. þe þe oðer monnen scolde sullan gode bisne. hu ne bið sone his lare þan lewede monnen unwurð. 3if he seolf nule don swa swa he heom techeð to donne: Ne bið naut his lare fremful ne icweme þan ileweden: 3if he mid wercan to-werpeð his bodunge. Eft 3if þe larðeu dwelað. hwa bið siððan his larpeu: Gif þet ege ablindað: ne bið naut þe hond wel lokinde. Þe alde mon þe bið butan treowscipe. bið iliche þan treo þe bereð lef *and* blosman. *and* nane westmas ne bereð. *and* bið unwurð his lauerde. Hwet is eure swa dusi *and* swa stuntlic swa is þet þe alde mon nule his mod to gode awendan mid gode huhte. þenne his leoman him cupað þet he ne bið quic longe: 3unge monnan mei tweonian hweðer hi moten alibban. ac þe alde mei him witan iwis pone deð. Ðan alden his to warniene wið uele ipohtas for þeo heorte ne aldeð naut ne þa tunge. ac þas twa þing deriað oft þan alden. Wite for þi þe alde alde² hwet is elde bihouige. *and* þa 3ing for-seo þat his saule deriað. Þe þridde unþeau is on pissere worlde. þet 3ung mon beo butan ihersumnesse. *vnwurðe bið þe on elde þet him oðer men þenien³ þe on his 3uheðe nule his eldian⁴ her-sumian. Vre helend on his 3uheðe wes ihersum his cunne. *and* his heouenlich federe he hersumede to ða deðe. Swa swa þan alden bihouað duzende þewas *and* [t]riwe treofestnesse: swa biriseð þan 3ungan þet he abbe ihersumnesse *and* ibuhsumnesse. Godes laze bit ec mon wurðie efre his feder *and* his moder mid muchelere wurpunge. *and* 3if he heom werieð: he bið deðes wurðe. Þe feorðe unþeu is þet þe riche mon [beo] butan elmesdedan. *and* bihude his feh. *and* 3eornliche halde hit him to helle wite. vnisel bið þe 3itsere þe þurh his iselðe leosað. *and* þurh his ahjene ehte forwurð a on echnesse. ac iselie beoð efre þa mildheortan. for þi heo imetað þa mildheortnesse. Eft þe ðe deleð elmessan for his drihtnes luan: þe bihut his gold hord on heouene riche. þer nan þeof ne mei [his] maðmas forsteolan. ac heo beoð bi hundfalde ihalden him þer. On monie wisen mon mei wurchen elmessan. on ete *and* on wete. *and* ec on iwedan. *and* þet mon gistas

*[Fol. 40b.]]

1. Of the wise man without good works.

¹ sic.

2. Of the old man without belief.

The tongue and the heart do not get old.

² sic.

3. Of the young man without obedience.

*[Fol. 41a.]

³ MS. we-

nien.

⁴ ? eldran.

4. Of the rich man without charity.

Of divers kinds of almsgiving.

receiving strangers, and visiting sick men, and comforting the sorrowful, or by leading a blind man, or supporting the infirm, or healing the sick, if he know aught of leech-craft (the healing art) ; or if he forgiveth those who have offended him ; or if [he succour] the distressed ; or if he carry [a dead] man to the tomb. All this is alms ; and also that a man chastise the frail body, for correction, which must be corrected, for that is mercy that the wise man with reproof rectify the unwise. Lay never up in thine hoard what may be of service to destitute men, for thou thyself enjoyest not thy weal, though thou keep it secretly (hoarded up). Thou gatherest more and more, and men die of hunger, and thy wealth rots before thine eyes. Let us not do so, but let us do as our Lord hath commanded us. He hath said in his gospel, *Date elemosinam, et omnia munda sunt vobis*, that is, Give alms, and all things shall be pure to you. The fifth abuse is, that a woman be without chastity. An unclean woman suffers shame in this world, and is despicable in this life, and after this life shall have no joy with God. Wisdom is needful to men, and chastity to women, for chastity shieldeth them from vices. Where chastity is, there also are good virtues ; and the chaste woman shunneth covetousness, stirs not up strife, but appeases wrath, and scorns lasciviousness and covetousness ; she guards herself against drunkenness, and loves not idle words. Verily chastity subdues all vices, and observeth good virtues which are pleasing to God and man. The sixth abuse is, that he who is appointed a lord (ruler), cannot, for pusillanimity, check his men, but is so powerless in mental vigour that he dare not cause his men to stand in awe of him, nor will teach them to follow any wisdom. Some lords approach God through their lordship, as Moses the leader did, who spake to Almighty God ; and some lords in their rule displease God, as Saul the king did, who disregarded God's commands. The lord shall be gentle to the good, and awful (terrible) to the wicked, so that he may put down their folly ; and he shall be true to his word, and listen to wise lore (counsel). The good men shall love him for his gentleness, and the foolish shall ever fear him, else his reign shall neither be firm nor lasting. He shall so conduct himself that a man may contradict him and remind him of his needs (faults) ; and whatsoever the lord may do harshly to his men, it must be done for

underuo. *and* to seke monan ga. oðer sarine frefrað. oðer blindne mon let. oðer bereð unhalne. oðer unhalne lechnað *þif* he lechedom con. *oðer *þif* he miltsað¹ þan men þe hine abelh. oðer *þif* he ȝeher-godne² mon fereð to þuriene. Al þis bið almesse *and* ec *þet* mon biswinke þene stunte lichome for steore þe þe³ steoran scal for *þet* is mildheortnesse. *þet* þe wisa mon mid steore þene unwisan irihleche. Ne ligge nefre on þine heorde. *þet* hawelese monnam meie fremian. for þu ane ne brukest naut þinra welenā: þah þu hi demliche⁴ halde. Ðu gederast mare *and* mare. *and* men cwelað on hungre. *and* þine welan forrotiað biforan þine ehȝan. Ne don we nauht þus. ac uten don al swa ure drihten cweð. he seide on his godspelle. *Date elemosinam: & omnia munda sun[t] uobis.* *þet* is. deleð elmesse *and* alle þing eou beoð clene. Þe fifta unþeu is *þet* wif beo buten clenesse. Vnclene wif þoleð scome on weorlde. *and* unclene wif bið unwurð on liue. *and* efter þisse liue nane blisse nafð mid gode. Wisdom biriseð weran. *and* clenesse birisað wifan. for þe clenesse iscilt heo wið u[n]þeawas. Ðer þa clenesse bið: þer beoð ec þa gode þeawas *and* *þet* clene wif scunað ȝitsunge *and* cheste ne sturað. ac heo gestilð groman *and* forsihð galnesse *and* gredinesse forhoȝað. heo hi wernað wið drunkenesse *and* idele weord *ne luuað. Iwisliche þa clennesses iwelt alle unþeawas *and* halt gode þeawas þe gode likiað *and* monnan. [þ]e sixte unþeau is *þet* þeðe to lauerde bið iset. *þet* he for modleste ne mei his monnan don stere ac bið swa mihtles on his modes streche. *þet* he his men eisian ne der ne to nane wisdomes heom nule wissian. Summe lauerdes inehlecheð gode þurh heore lauer[d]scipe swa Moyses þe heretoȝa dude þe to þan almihtȝan gode spec. *and* summe lauerdes on heore onwalde god gremiað. swa saul þe king dude þe forsech godes heste. Ðe lauerd scal beon liðe þan godan *and* eisful þan dusian *þet* he heore dusi alegg. *and* he scal beon weordfeste. *and* wise lare lusten. Hine scule þa gode men lufie for his liðnesse. *and* þa dusian him sculen efre adredan. elles ne bið his rixlunge ne fest ne lonsum. he scal beon swa iweorht *þet* him mon mote wið speken *and* his neode menan. *and* swa hwet swa þe lauerd speke to his men sterliche: do hit for rihtwisnesse

Of alms-giving.

*[Fol. 41b.]

¹ MS. nultsað.

² ? insert here after neode ideð. oðer *þif* lie forðfarene.

³ sic.

Hoard not up thy wealth.

⁴ ? demliche.

5. Of the woman without elastity.

Description of a virtuous woman.

*[Fol. 42a.]

6. Of the lord (ruler) without true courage.

Moses a type of a wise ruler.

Description of a good ruler.

righteousness and for God's awe, and not for (his own) anger. It is written in books that he that allows evil is as guilty as he who commits it, if he may amend it and takes no heed of the amendment. He shall with righteousness bow to God, for he can have no power aright without God's help, as saith God. The lord shall take heed that he have God's help, and he shall nowhere be distrustful of God's help. If God be his helper, nowhere shall his power be despised, because there is no power except from God. *Qui suscitavit de pulvere egenum, et de stercore erigit pauperem*, that is, God raiseth from the mire whom he will, though he were erewhile poor, and maketh him a lord. And again the prophet speaks of God, *Deponit potentes de sede et exaltat humiles*, that is, The Lord casteth down the proud from their seats and exalteth the meek. And again the Scripture saith, *Deus superbis resistit, humilibus dat gratiam*, that is, God resisteth the proud and giveth strength to the humble, that all the earth may be obedient to him and honour his name. The seventh vice is, that the Christian man is contentious (quarrelsome). Of Christ's name is the Christian called, that is, the Christian man who is baptized in Christ: then if he be contentious, assuredly he is not a true Christian. Verily there is no man a true Christian, unless he imitate Christ. Christ would not scold nor chide, as his Father's voice spake of him, "Here is my child who is very dear to me, and I have set my spirit over him; he chideth not with contention, he stirreth not up strife, neither in the street heareth any man his voice." The Lord saith also in his Gospel that they are God's children who are peaceable and raise not up strife: and even as the peaceable are assuredly children of God, so also are the quarrelsome the children of the devil. We all address God, and say *Pater noster*, that is, Our Father which art in heaven, but we may not have the heavenly inheritance except we be devoid of all strife. The eighth abuse is, that the poor man should be proud. Many a man hath not wealth and yet hath pride, and is poor before the world and accursed before God, when he raiseth his thought with pride against God, and will not observe humility in his poverty. Christ saith in his gospel of the spiritually poor, *Beati pauperes spiritu, quoniam ipsorum est regnum celorum*, that is, Blessed are the poor who are poor in spirit, for theirs is the joy of heaven's kingdom.

and for godes ege and noht for wreððe. hit is awriten on boken.
 þet þe bið al swa sculdig þe þet uuel iþeuað: swa þe þe hit deð. He is guilty who allows evil to pass unproved.
 3if he hit betan mei: and umbe þe bota[ne] ho3að. he scal hine
 mid riht[te] wisnesse ibu3an to gode. for he ne mei habben nane
 mihte *to rihte butan godes fulste swa god cweð. De lauerd *[Fol. 42b.]
 scal biho3ian þet he habbe godes fultum and he ne scal nohwer
 ortrowian bi godes fultum. Gif god bið his ifulsta: ne bið his
 mehte nohwer for-se3en. for þon þe nan mihte nis bute of gode.
Qui suscitāt de puluere egenum. & de stercore erigit pauperem. God abases the proud and exalts the meek.
 þet is. God ahef of mexe þene mon þe he wule þau he were er
 wreche and macað hine to lauerde and eft þe witega seið bi
 gode. *Deponit potentes de sede & exaltat humiles.* þet is. Drihten
 aworpeð þa modian of heore heh setle and on-hefð þa mildan
 and eft þet writ cweð. *Deus superbis resistit: humilibus dat gratiam.* þet is. Drihten widset þan prudan and 3eueð þan ed-
 meodan streinþe þet al middel eard beo him ibuhsum: and his
 nome heri3e. Pe¹ seofeðe un-þeaw is þet þe cristene mon beo sacful. 7. Of the quarrelsome Christian.
 of cistes noman. is cristianus icweðen. þet is þe cristene mon þe is
 on criste ifuleh3ad. þenne 3if he bið sacful: soðliche ne bið he noht
 wel cristene. Soðliche nis nan mon wel cristenie: butan þe þe
 criste euenlecheð. Crist nalde flitan ne chidan. swa swa his feder
 stefne cweð bi him. Her is min child þe me is swiðe leof and ic
 sette minne gast ouer him. He ne flit mid cheste. ne he sake ne
 sturað. ne on strete ne ihereð nan mon his stefne. Drihten seið ec
 on his godspelle þet þa beoð godes bern þe beoð isibsumme ac sake
 ne sturiað. and swa swa [þa] isibsumma *beoð soðliche godes bern: The peace-makers are God's children. * [Fol. 43a.]
 swa beoð ec þa sacfulle soðliche deofles bern. Alle we cleopiað to
 gode: and cweðað. *pater noster.* þet is. þu ure feder þe ert on heuene
 ac we ne mazen habben þene heouenlichen eþel: butan we beon
 clene from alle sake. [þe] ehtuðe unþeaw is þet þe wrecche mon
 beo modi. Moni mon nafeð ehta. and þeh haueð modinesse and
 is erm for worlde. and uniseli for gode. þenne he arereð his mod
 mid modinesse on3ein god. and nule on his ermðe: edmodnesse
 halden. Crist cweð on his godspelle bi þan gastliche wrecchan.
Beati pauperes spiritu: quoniam ipsorum est regnum celorum. Blessed are the poor in spirit.
 þet is. eadi3e beoð þa wrecchan þe on gaste beoð wrecchan: for

They are poor in spirit who for God's love are meek and humble; for humbleness of mind may obtain God's kingdom sooner than the poverty which cometh of misfortune. Assuredly the rich that live righteously may be reckoned amongst God's poor if they have meekness and forsake superfluity (extravagance), as King David saith of himself, *Ego egenus et pauper sum, Deus adjuva me*—I am needy and poor, but, O God, aid me. The proud poor for the pride of his mind is rightly reckoned (in books) amongst the rich; and the humble rich, though he have wealth, may be amongst God's poor, if he pleaseth God. The ninth abuse is that the king is unrighteous. The king is chosen for that which his name declareth. King is called *rex*, that is, governor (director), for he shall direct his people with wisdom, and put down wrong, and exalt belief (faith). Then is it a grievous thing if he be unrighteous, for he may direct none aright if he himself is unrighteous. The righteousness of the king exalteth his throne, and his soothfastness (truth) establisheth the government of the people; that is the king's righteousness, that he oppress not wrongfully the poor nor rich, but judge every man equitably. He shall protect widows and orphans, and suppress stealing, and forbid whoredom, and banish thieves from his kingdom; and withal, he shall put down witchcraft, and he shall not tolerate soothsaying. The wise men shall advise him and he shall never be passionate. He shall ever protect God's minsters, and feed the poor, and boldly fight against an invading host, and preserve his kingdom. He shall appoint him trustworthy men for sheriffs, and for the fear of God lead a good life, and be unmoved in tribulation and meek in peace (prosperity), and shall not suffer his offspring to be unrighteous. He shall pray at the appointed times, and ere meal times shall not touch meat, for that it is written, "Woe to the people where the king is a child, and where the leaders eat in the early morning unlawfully!" If the king will with carefulness observe these afore-said precepts, then shall his kingdom be prosperous in this life, and after this life he shall go to the eternal life for his piety. And if he disregard these precepts and this lore (instruction), then shall his land be ever and anon impoverished either by war or by famine, or by disease or by tempests, or by wild beasts. Let the king

heore is heouenriche murhðe. Ða beoð wrecchan on gaste þe for godes luue beod milde *and* admode. for þon þe þes modes edmodnesse mei biȝetan godes riche reðer þen þe haueleste þe of henðe cumeð. Gewisliche þa richan þe rihtliche libbað maȝen beon bitwixen godes wrecchan ȝif heo edmodnesse habbeð *and* ouerflowendnesse forletað swa swa þe king dauid cweð bi him seoluen. *Ego egenus & pauper sum: deus adiunua me.* þet is. Ic em þarua *and* wrecche. ac god fulst þu me. Ðe modie wreccha for his modes upahefednesse is to richan itald rihtliche on boken *and* þe edmeda riche þah he ehte habbe mei beon godes wrecche. ȝif he gode icwemeð. [P]e nihȝeðe unþeau is þet þe king beo unrih[t]wis. Ðe king bið icoren to pan þe him cuð his noma. *King is ihaten *rex:* þet is wisegend for he scal wissian mid wisdomes his folke *and* unriht aleggen *and* þene ileaue areren. þenne bið hit ermlic. ȝif he bið unrihtwis. for he ne mei nenne irihtlechan: ȝif he bið him seolf unrihtwis. Ðes kingges rihtwisnesse arereð his kine setle *and* his soðfestnesse istapeleð þes folkes stere. Ðet is kinges rihtwisnesse þet he mid wohȝe ne of-sitte ne ermne ne eadine. ac elche men deme riht. He scal biwerian widewan *and* steopbern *and* stale aleggen *and* heordom for-beodan. *and* þeouas addriuan. of his erde mid alle *and* he scal wicche creft aleggan *and* wiȝelunge ne geman wise men him scule readan *and* he ne scal beo nefre wemod godes minist[re]¹ he scal mundian efre. *and* fedan wrecchan. *and* festliche winnan wið onsiȝend-ne here. *and* haldan his epel. He scal soðfeste men setten him to irefen. *and* for godes eie libban his lif rihtliche *and* beon on erfeðnesse anred *and* edmod on stilnesse. *and* his of[s]pringe ne ipaue þet hi beon unrihtwise. he scal hine ibidan on a-sette tidan². *and* er meltiman metes ne arinan. for hit is a-writen þet wa pere þeode per þe king bið child. *and* per þa aldor-men etað on erne marȝen ulaȝeliche³. Gif þe king wule mid carfulnesse haldan þas bebodan: þenne bið his riche isundful on liue. *and* efter þisse liue he scal faran to þan eche liue for his treowscipe. And ȝif he forsihð þas isetnesse* *and* þas lare: þene bið his erd ihened oft *and* ilome eiðer ȝe on herȝunge. ȝe on hungre. ȝe on cwalme. ȝe on uniwidere. ȝe on wilde deoran.

Of the poor
in spirit.

The proud
poor is rich
before God.

9. Of the king
who is un-
righteous.

* [Fol. 43b.]
The meaning
of the word
king.

The duties of
a good king.

¹ The con-
traction is
scarcely
legible: ?
read
minstre.

² MS. ridan.

Woe to the
people when
the king is a
child. (Eccles.
x. 16.)

³ ? unlaȝe-
liche.

* [Fol. 44a.]
The evils that
shall befall
the country of
a bad king.

take heed how it is written in books, if he holdeth not righteousness, that even as he is exalted on his throne before other men, so shall he be hurled down to the lowest torment under the unrighteous devil, whom he previously obeyed and pleased. The tenth abuse is that a bishop is negligent. *Episcopos* is a Greek name, which is in Latin *speculator*, and in English watchman, for he is ordained to the end that he may overlook the lewd with his superintendence (care), as God himself saith to Ezekiel the prophet, *Speculatorem dedi te domui Israel*; that is, I have made thee to be a watchman unto the house of my people Israel, that thou shouldst hear my word and shew them the speech of my mouth, and if thou wilt not tell the unrighteous of his unrighteousness, then the unrighteous shall die in his unrighteousness, and in indignation I shall require of thee his blood; and if thou warnest the unrighteous man and he will not turn from his sins through thee, he dieth in his unrighteousness, and thy soul shall be quit. Thus speaketh our Lord to bishops. Now if the bishop be negligent when he is God's messenger and ordained as instructor to the lay-folk, then shall many souls perish, and he himself forthwith for his negligence. But the people are blessed through a wise bishop, who declareth to them God's law and tends them under God, as a good shepherd, so that they may be saved and that he may receive the reward. The eleventh abuse is that the people be without instruction. Many follies there are where no discipline is, and where the foolish man is bold and where error reigns supreme. There shall it be hard for any wise man to dwell, and therefore saith the Psalmist, speaking in these words, *Apprehendite disciplinam nequando irascatur Dominus et pereatis de via justa*; that is, in English, Receive correction lest God be angry with you, and ye then perish from the right way. Also the apostle Paul saith in his Epistle, Continue in discipline, for ye shall be as fornicators if ye live without correction. Again, the prophet Isaiah concerning the same says, *Quiescite agere perverse, discite bene facere*; that is, Cease unrighteous deeds, and learn to do good; and David saith also, *Declina a malo et fac bonum*; that is, Turn from evil and do good. If thou be evil, turn thee from evil, lest thou perish at the last incorrigible. The twelfth abuse is that the people be without law. We may not observe Moses' law in the olden manner after our Lord's

Wite ec þe king hu hit is icweðen on boken. 3if he rihtwisnesse ne halt. þet swa swa he is on heuene¹ on his kine setle to-foran oðer mennem: swa he bið eft inipered on þan neopemeste pinan under þan unrihtwise deoule þe he er iherd *and* icwemde. [P]e teouðe unþeau is þet biscop beo 3emeles. *Episcopus* is gerkisc noma þet is on boc leden speculator. *and* is on englisc scawere. for he is iset to þon þet he scal ouerscawian mid his 3eme þa lewedan. swa god seolf cweð to ezechiele þan witegan. *Speculatorem dedi te domui israel.* þet is. Ic þe 3ef to scawere mine folke israel's hirede. þet þu ihere mine word *and* of mine muðe mine speche heom cuðe. *and* 3if þu þan unrihtwisan nult his unrihtwisnesse seggan: þenne swelt þe unrihtwise on his unrihtwisnesse. *and* ic of-ga et þe mid groman his blod *and* 3if þu wernast þane unrihtwise mon *and* he nule icherran from his sunnan þurh þe: he swelt on his unrihtwisnesse *and* pine saule bið alesed. Ðus speked ure drihten to biscopan. Nu 3if þe biscop bið 3emeles þenne he godes budel is *and* to larpeawe iset þan leawede folke: þenne losiað fele saulen *and* he seolf forð mid for his 3emeleste. ac þet folc bið iseli þurh snoterne biscop þe heom seið godes lare. *and* halt heom under gode swa god heozte² þet heo beon ihaldene *and* he habbe³ þe mede. [P]e endleofte unþeau is folc beo butan steore. fela stuntnesse beoð: þer *nan steore ne bið. *and* þer þe dusie mon bið þriste. *and* þer þe dwolunge rixað: pere bið uel to wunienne eni wise men. *and* for þon cweð þe salmwurhta mid þise⁴ wurden cleopiende. *Apprehendite disciplinam nequando irascatur dominus & pereatis de uia iusta.* þet is on englisc. Vnderfoð steore þi les ðe god iwurðe wrað wið eou *and* 3e þenne losian of þan rihtan weie. Ec þe apostel paulus cweð on his pistel Ðurð⁵-wuniað on steore *and* 3e beoð swilche forlæges. 3if 3e libbað butan steore. Eft þe witega ysaias bi þan ilcan cweð. *Quiescite agere peruerse. discite bene facere.* þet is iswikeð unrihtwisra dedan: *and* leorniað god to wurchenne. *and* dauid cweð ec. *Declina a malo & fac bonum.* þet is. Buh from uuele *and* do god. Gif þu uel were: iwend þe from uuele. þi les þe ðu steorles losie on ende. [P]e twelfta unðeau is. þet folc beo butan laze. we ne moten halden nu Moises laze on þa alde

¹ read on-houen.

10. Of a negligent bishop. Bishop is a Greek word—its meaning.

The Lord's words to bishops.

A negligent bishop causes many souls to perish.

² read heorde.

³ originally habbenen.

11. Of the people without instruction.

* [Fol. 44b.]

⁴ MS. wise.

The words of the apostle Paul.

⁵ Ðurh.

12. Of the people without law.

coming, but we shall fulfil to the best of our ability the Saviour's behests, and they are for a law to us, for we are ever without God if we observe not God's behests. Many ways there are, as the Book of Wisdom declares, which men think right, but they nevertheless at last leadeth to death those that foolishly follow them. He who forsaketh God's law, which is our way, he shall in various ways fall into many errors. Christ himself is the way, as he said of himself, *Ego sum via, veritas et vita*; that is, I am the way, and the truth, and the eternal life; no man may come to my heavenly Father but through me. But we are through Christ brought to heaven if we keep his ordinances. Those who live without God's law and God's ordinances, they are ever dwelling without God. The Lord himself promised this to all those that observe his behests, *Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi*; that is, I myself am with you all days unto the end of this world. May the Saviour direct us ever to his will, so that our souls may return again to him after our life (here) to the eternal life, and that he may receive our souls which previously he sent into the body. *Quod ipse prestare dignetur qui vivit et regnat Deus per omnia secula seculorum. Amen.*

XI.

THE FIFTH SUNDAY IN LENT.

*F*actus est Filius Dei omnibus sibi obtemperantibus causa salutis eterne, appellatus a Deo pontifex juxta ordinem Melchisedech.

Our Lord's holy passion, that is, his holy suffering which he for mankind underwent, is now come in, and the holy writ admonishes and bids us that we be mindful of the torment that our Lord endured for us at this time; and therefore we must ever honour him with all our hearts and with all our minds, and chiefly at this holy season which is now come to us; and we must thank him for the great compassion

wisan efter ure helendes to-cume. ac we sculen ȝefullan swa we best muȝen ȝes helendes biboda. and ȝa beoð us for laȝe for we beoð efre butan gode: ȝif we godes bibodan ne haldeð. Monie ȝewas: beoð swa swa ȝe wisdom cleopað. ȝe monnen ȝuncheð rihte. ac hi ȝah ledað to deðe on ende ȝa ȝe heom duseliche folȝiað. Ðe ȝe godes laȝe forlet ȝe is ure wei: he scal misliche faran on monie gedwilȝan. Crist seolf is ȝe weie: swa he seide bi him *Ego sum uia ueritas & uita*. ȝet is. Ic em ȝe wei and ȝa soðfestnesse and ȝet eche lif ne mei nan man bicuman to mine heouenliche federe butan ȝurh me. ac we beoð ȝurh crist to heouene ibroht: ȝif we his bigenge haldað. * Ða ȝe butan godes laȝe and godes isetnesse libbeð: ȝa beoð butan gode efre wuniende. Drihten seolf bihat ȝis alle ȝon ȝe haldeð his biboden. *Ecce ego uobiscum sum omnibus diebus usque ad consummationem seculi*. ȝet is. ic seolf beo mid eow alle dāȝen aȝet endunge ȝissere weorlde. Ðe helen[de] us iwissie to his willan efre ȝet ure saule moten eft-siðian to him efter ure liue to ȝan eche liue. ȝet he ure saule underfo ȝe he er asende to ȝan lichoman. *Quod*² *ipse prestare dignetur qui uiuit & regnat deus per omnia secula seculorum*. Amen.

Worldly wisdom leadeth to death.

¹ ? weȝes.

Christ is the way, the truth, and the life.

* [Fol. 45a.]

God's promises to those who keep his behests.

² MS. quoð.

XI.

[DOMINICA V. QUADRAGESIMÆ.]

[**F**] *actus est filius dei omnibus sibi obtemperantibus causa salutis eterne: appellatus a deo pontifex iuxta ordinem Melchisedech.*

The text.

Vre drihtnes halie passiun. ȝet is his halie prowunge ȝe he for moncunne underfeng. is nu icumen in. and ȝe halie writ us muneȝað and hat. ȝet we beon imundie of ȝere pine ȝe ure drihten ȝolede for us on ȝisse timan. and for-ȝi we sculen hine efre mid alle ure heorte. and mid alle ure mode herian and swiȝest on ȝissere halie tide ȝe is nu icumen to us. and we

The commemoration of our Lord's Passion.

Christ is to be praised specially at this season.

which he manifested towards us, when he spared not Jesus Christ his own Son, but gave him to death for mankind, as we sing in books, *Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum*; that is, God spared not his own Son, but gave him to death for us all. Again, the Apostle saith in his Epistle, *Christus factus est pro nobis obediens Patri, usque ad mortem, mortem autem crucis*—Christ, God's Son, was obedient to the heavenly Father to the death, and even to such a death as ye may see on the rood-token before you. With iron nails he was fastened on the cross, and with the spear's point pierced to the heart, and with a crown of thorns his head was crowned, so that the red blood flowed out on every side; and the folk that thus treated him kneeled before him in mockery, and greeted him, and in scorn called him king. Some there were that bound his eyes, and with their hands smote him smartly on the face, and bade him tell who it was that smote him. This torture and many others our Lord suffered from the heathen folk at this time, as the prophet had foretold when he said of him, *O vos omnes qui transitis per viam, attendite et videte si est dolor similis dolori meo*; that is, All ye that pass by the way, abide and understand and look (see) whether any man's sorrow be like my sorrow. Among all the sufferings that he suffered for us, he opened never once his mouth wickedly against any of them, as the Scripture said of him long before, *Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum*—Our Lord was led to the slaughter as one doth a sheep, and he never then opened his mouth. He willingly suffered for us and took our sins; for if it were not his will (so to do) no death nor suffering could hurt him, as the book saith, *Oblatus est quia ipse voluit, et peccata ipse portavit*; that is, our Lord was offered because that he desired it, and bore our sins; and nevertheless he did not compel the heathen folk to put him to death, but the devil instigated them to the work, and God permitted that (it) for the redemption of all faithful men; and the devil blinded their hearts so that they could not know our Lord who was amongst them. *Quia si principes mundi huius Christum cognovissent*

sculan ponkian him þere muchele mildheortnesse þe he dude on
us þa he na sparede na ihesu crist his aþene sune ac salde hine
to deðe for moncunne al swa we singeð on boken. *proprio filio*
suo non pepercit deus. Sed pro nobis omnibus tradidit illum.
Ðet is. God ne sparede na his aþene berne: ac 3ef hine to cwale
for us alle. eft þe apostel seið on his pistel. *Cristus factus est*
pro nobis obediens patri usque ad mortem mortem autem crucis.

God spared
not his own
son.

Crist godes sune wes ibuhsum þan heuenliche federe to þa deðe.
and þet to swulche *deðe swa 3e mazen iseon on pere rode tacne
to-foren eou. Mid irenen neilen he wes on pere rode ifestned.
and mid speres orde to pere heorte istungen. *and* mid þornene
crune his heaued wes icruned. swa þet þet rede blod seh ut on
iwulche half. *and* þet folc þe hine þus makede knewede to-foren

Of Christ's
obedience and
death.

* [Fol. 45b.]

him on bismar *and* hine greite *and* cleopede king on bismar.
Summe þer weren þet his eþan bundan *and* hine on þet neb mid
heore hondan stercliche beoten *and* hehten hine aredan: hwa
hit were þet hine smite. Ðas pine *and* monie oðre ure drihten
þolede of ðan heðene folke in pisse timan. al swa þe prophete
heffede iboded þa he seide bi him. *O uos omnes qui transitis per*
viam: attendite & uidete si est dolor similis dolori meo. þet is
Ge alle þe ferað þene wei: abidað *and* understondað *and* lokiað
hewðer enies monnes sar beo iliche mine sare. Imong alle þere
pine þe he for us þolede: ne undude he nefre ene his muð mid
ueue to-3eines nan of heom al swa þet writ seide bi him muchel

Of his tor-
ments on the
cross.

Of his for-
bearance.

to-foran. *Dominus tanquam ovis ad uictimam ductus est: &*
non aperuit os suum. Vre drihten wes iled to sleþe al swa me
dede a scep *and* he nefre þa ne undude his muð. His ahþenes
ponkes he þrowede for us *and* binom ure sunnan. for 3if hit his
willa nere: ne mahte him nan deð ne nan pine denan¹: al swa
þe boc seið. *Oblatus est quia ipse uoluit: & peccata ipse por-*
tauit. þet is ure drihten wes ioffred for-þi þe he hit walde *and*
aber ure sunnan. *and* pah ne nedde he na þet heðene folc to his
cwale ac þe deofel heom tuhte to þan werke *and* god ipeafede
þet to *alesendnesse alles ileffulles moncunnes. *and* þe deofel
ablende heore heortan þet heo ne cunnan icnawen ure helend þe
wes imong heom. *Quia si principes mundi huius Christum*

The words of
Isaiah.

¹? for derian.

The devil
egged on the
Jews to put
Christ to
death.

* [Fol. 46a.]

nunquam illum crucifixissent; that is to say, If the head-men (princes) of this world had known Christ, they would never have fastened him to the cross for our salvation. Christ's righteousness (justice) is so great that he would not have taken mankind by force out of the devil's power, unless he (the devil) had been guilty; but he grievously sinned when he incited and beguiled the folk to put to death Christ the Son of Almighty God; and then through his precious death we were delivered from eternal death, if we destroy not now ourselves through sins. Then it happened to the devil as it doth to the maw of the fish that sees the bait but not the hook which sticketh in the bait; then is he greedy for the bait, and swallows the hook along with the bait. So was it with the devil. He saw the manhood in Christ, and not the divine nature; wherefore he enticed the heathen folk to his (Christ's) death, and then felt the hook, which was Christ's divinity. Then Christ proceeded to hell and bound the old devil, and took from him Adam the first created man, and his wife Eve, and all those who of their kin in this life pleased God. He took not all those who were therein, but only one portion, as one taketh a bite out of an apple, for it was written through the prophet, *O mors, ero mors tua, morsus tuus ero inferne*; that is, Thou death, I will be thy death, and thou hell, I will be thy sting. And then the devil felt the hook which he had before greedily swallowed; for our Lord arose from death on the Sunday, which we call Easter Day, which will be a fortnight to-day, and delivered us, if we will, from the everlasting death which is in hell, into which we had fallen through the guilt of our forefathers. But we shall now do as the man that is, after Christ himself, called Christian. The wit and the wisdom which our Lord hath sent us, let us spend it in God's will and in God's works, and for our own advantage let us praise our Lord who delivered us and made us free, who previously were slaves; and made us, who ere were thralls, his own sons. Let us love him with all our hearts, with all our souls, with all our minds, and with all our strength, as the apostle St. John admonishes us, *Diligamus Deum quia ipse prior dilexit nos*; that is, Let us love our Lord, for he loved us before we loved him. Great love he showed for us when he redeemed us; he had no need of us, but we had great need of him. Moreover we ought to do more. We must love

cognouissent nunquam illum crucifixissent. Ðet is to seggane. Gif þa hefdmen of pissere worlde hefden icnawen crist: nefden heo nefre ifestned hine on rode for ure hele. Cristes rihtwisnesse is swa muchel þet he nolde niman moncun nedunga of ðan deofle butan he hit forgulte. ac he hit forgulte eteliche þa þe he tuhte *and* spuhte þet folc to cristes cwale: þes almihtie godes sune. *and* þa þurh his deorewurðe deðe we weren alesede from þan eche deaðe. 3if we us seolue nu ne fordōð þurh sunnan. Ða itimede þan deofle als wa deð mahze fisce þe isið þet es. *and* ne isih na þene hoc þe sticað on þan ese. þenne bið he gredi þes eses *and* forswolezeð þene hoc forð mid þan ese. Swa wes þon deofle. He iseh þa monnisnesse on criste *and* nauht þa godcunnesse. Ða tuhte he ðet heðene folc to his sleze *and* ifelde þa þene hoc þet wes cristes godcunnesse¹. þe ferde to helle *and* iwað þene alde deouel *and* nom of him adam þene frumscepene mon. *and* his wif euan *and* alle þa þe of heore cunne on pis liue gode icwemden. Ne nom he na alle þa þe þer inne weren ah ane dale als wa me bit of ane epple: for hit wes awriten þurh þan prophete. *O mors ero mors tua morsus tuus ero inferne.* þet is. Ðu deað ic wulle beon þin deð: *and* þu helle ic wulle beon þin bite. *and* þa ifelde þe deofel þene hoc. þe he er gredliche forswearh for ure drihten *aras of deaðe on þene sunnen dei þe we hateð easter dei. þe nu bið to dei on fowertene niht. *and* alesde us 3if we wulleð of þan eche deaðe þe is on helle þe we weren in bifolen þurh ure eldra gult. ah we sculen don nu al swa þe mon þe bið efter criste selue cristene mon inemned þet wit *and* þene wisdom þe ure drihten us sende aspenen we hit on godes willan *and* on godes wercan. *and* *us seluan to helpe herien we ure drihten þe us alesde *and* makede us freo of þeowan *and* of þrelan his ahzene bern. Luuian we hine mid alre heorte. mid alre saulen. mid alle mode. mid alle meine als wa þe apostel Sancte Iohannes us munað. *Diligamus deum quia ipse prior dilexit nos.* Ðet is luuian we ure drihten. for þon þe he luuede us er we hine. Mucbele luue he us cudde þa he us alesde. Nefde he nane neode to us ac we hefden mucbele neode to him. Git we sculen mare. we sculan luuian ure nehstan

How the devil
sinned against
Christ.

The devil like
a fish that
swallows the
bait with the
hook.

He saw
Christ's man-
hood, but not
his divine
nature.

¹ sic.

* [Fol. 46b.]

On Easter
Day Christ
redeemed us.

Let us praise
him with all
our heart,
soul, mind,
and might.

our neighbour—that is, all Christian folk—as ourselves, for we are all brethren. We all have one father in heaven, and we all address him and say, *Pater noster qui es in cœlis*—Our Father which art in heaven. None of us may say “my Father,” nor “thy Father,” but “our Father that art in heaven.” As boldly may the poorest man call God his father, as the richest man of the land, wherefore no man ought to bear malice nor hatred towards any Christian man, as St. John saith in his Epistle, *Qui odit fratrem suum manet in morte*—The man who hateth his brother abideth in death. And again, the same apostle saith, *Qui dicit se diligere dominum et fratrem suum odit, mendax est*—The man who saith that he loveth God, and hateth his brother, is a liar; for if a man loveth not his brother whom he seeth, how can he love well his Lord whom he seeth not? Among the great lessons which our Lord taught his apostles, he taught them even this before other things, and said, *Hoc est preceptum meum ut diligatis invicem sicut dilexi vos*—This is my command and behest, that ye love one another as I have loved you. And therefore shall every man love another, *Non verbo neque lingua sed opere et veritate*; that is, Not alone with words, nor with the tongue, but even in deed and in truth. And may our Lord and Redeemer grant us all that we in this life so observe his behests and commands, that we may have for our reward the bliss of heaven’s kingdom. *Auxiliante domino nostro Jesu Christo, qui vivit et regnat per omnia secula seculorum.* Amen.

XII.

THE SECOND SUNDAY AFTER EASTER.

Christus passus est pro nobis, vobis relinquens exemplum, ut sequimini vestigia ejus, &c. All that we read and sing at this time in holy church, it all appertains to God’s love and to God’s praise. The songs which we now sing are blissful, for they are made of the heavenly bliss which was opened to us at this time when our Lord arose from

pet is al cristene folc als wa us seoluan. for alle we beoð ibroðran. Alle we habbeð enne feder on heouene and alle we cleopiað to him and seggað. *Pater noster qui es in celis.* Vre feder þe ert in heouene. Ne seið ure nan min¹ feder ne þin feder ah ure feder þe ert in heouene als wa baldeliche mei þe wrechesta mon clepian drihtan him to federe swa þe richeste mon of þan londe for-þi ah nan mon to beoran nið ne onde to nane cristene monne: al swa *Sancte iohan* seið in his pistelle. *Qui odit fratrem suum manet in morte.* Ðe mon þe hetað his broðer he wunað in deaþe and ef(t) þe ilca apostel seið. *Qui dicit se diligere dominum & fratrem suum odit: mendax est.* Ðe mon 7e seið þet he luuað *god. and hateð his broþer he is lihþare. for þe mon þe ne luuað na his broðer þe he isið. hu mei he luuian wel ure drihten þe he naut ne isihð: Imong þan muchela wisdoma þe ure drihten larde his apostles he tahte heom. þis swulche toforan oðran þingan: and cweð. *Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos.* Ðis is min bibode and min heste. þet 3e luuian eou bitwixan als wa ic luuede eou. and for-þi scal iwile mon oðerne luuian. *Non uerbo neque lingua sed opere & ueritate.* þet is naut one mid worde ne mid tunge: ac ec mid worke and mid soðfestnesse. and ure drihten and ure alesend iunne us allen þet we swa on þisse liue maþen his hest and his biboden halden: þet we moten habben to mede heouenariches blisse. *Auxiliante domino nostro ihesu Christo qui uiuit & regnat per omnia secula seculorum. amen.*

Love thy neighbour as thyself.

¹ n is partly erased.

He who hates his brother loves not God.

*[Fol. 47a.]

Christ bade us love one another,

in deed and in truth.

XII.

[DOMINICA SECUNDA POST PASCHA.]

Christus passus est pro nobis uobis relinquens exemplum. ut sequimini uestigia eius & cetera. Al þet me ret and singeð on þisse timan in halie chirche. al hit bilimpeð to godes luue: and to godes herunge. Ða songes þa we nu singeð beoð blisfulle for heo boð makede of pere heouenliche blisse þe us wes

The text, 1 Pet. ii. 21.

Songs of praise to be sung at this period.

the dead, and delivered us from eternal death, and will bring us (hereafter) to everlasting life. Great love our Lord shewed us when he, who is and ever was, without beginning, true God, became for our help true man. *In similitudinem hominum factus et habitu inventus ut homo*; that is, He was made in the likeness of man, and enclosed in flesh as man; and much more love he shewed us when he redeemed us, for it is written, *Nihil nobis nasci profuit, nisi redimi profuisset*; that is, It profited us nothing that we were born, unless he redeemed us. With (a) very great price we were redeemed, as St. Peter hath said, thus saying, *Non ex corruptibili auro vel argento redempti estis de vestra vana conversatione, sed precioso sanguine agni immaculati et incontaminati Jesu Christi Filii Dei*; that is to say, Ye are not redeemed from the devil's power with gold nor with silver, but with the precious blood of the pure and unspotted Lamb, that is God's Son. He is the true Lamb, as St. John the Baptist hath said, *Qui tollit peccata mundi*—who taketh away the sins of middle earth. His precious blood was shed in a place called *Calvarie locus*, as the evangelist telleth us. There it was shed *in remissionem peccatorum nostrorum*; that is, for forgiveness of our sins. With his blood we should daily besprinkle (spiritually) the posts and the lintel of our houses, that is of our hearts; that is to say, that we shall cross our foreheads and the seven gates of the body with the sign of the holy cross, that our enemy—*Qui tanquam leo rugiens circuit querens quem devoret*; that is, That the devil who goeth about as a hungry lion seeking whom he may destroy, that he may never come within us. What are the seven gates? They are our eyes, our nose, our mouth, and our ears. Upon them, as we before said, we shall mark the sign of the cross, *in qua triumphavit rex angelorum*—that is, of the cross by which the King of angels overcame the devil; for that is the seal which the devil cannot break, that is the lock which the devil cannot unlock, that is the bolt which the devil cannot break. Of this token a wise man said, *Hæc est scala peccatorum per quam Christus rex cælorum*

iopenad on pisse timan þe ure drihten aras of deaðe *and* alesde us of þan eche deðe *and* wule us bringan to eche liue. Muchele luue ure drihten us cudde þa þe he þe is *and* eure wes butan biginnunge soð god bicom for ure helpe soð mon. *In similitudinem hominum factus & habitu inuentus ut homo.* þet is he wes imacad to monne ilicnesse *and* iwunden mid flesce al swa mon *and* muchele *mare luue he scawede us þa þe he us alesde for hit is awriten. *Nichil nobis nasci profuit: nisi redimi profuisset.* Ðet is. Ne fremede us na þing þet he¹ were iboren: buten he us alesde. Mid swiðe muchele wurðe we weren alesde al swa. *Sancte peter* us seide *and* cweð. *Non ex corruptibili auro uel argento redempti estis de uestra uana conuersatione: sed precioso sanguine agni immaculati & incontaminati ihesu Christi filii dei.* Ðet is to seggen. Ge ne beoð ne alesde of deofles anwalde mid golde ne mid seolure: ac beoð mid þan deorewurpe bleode of þan clenan *and* of þan unwemmedan lombes ðet is godes sune. He is þet soðe lomb alswa. *Sancte Iohan* þe baptist cweð. *Qui tollit peccata mundi.* þe binimeð middanerdes sumne. his deorewurpe blod wes asced on stude þe is ihaten. *caluarie locus.* al swa þe godspellere us seið. Ðer hit wes agoten *In remissionem peccatorum nostrorum.* Ðet is alesendnesse of ure sunnan. Mid his blode we sculen deihtwanliche² þa postles *and* þet ouerslaht of ure huse þet is of ure heortan gastliche bispren-gan. þet is to understondan þet we sculen ure forheafod *and* þa .vii. zeade ures lichomes mid þere halie rode tacne seinian þet ure wiðerwinna. *Qui tanquam leo rugiens circuit querens quem deuoret.* þet is þet þe deofel þe geð abutan alswa þe gredie leo sechiinde hwen he mæze fordon þet he neure ne mæze cuman wið-innan us. hwet beoð þas .vii. zeate: Ðet beoð ure eðan *and* ure neose *and* ure muð *and* ure earan. vppon heom alswa we er seiden we sculen markian þet tacne of þere halie rode. *In qua triumphauit rex angelorum.* þet is of þere rode of *hwem englan king ouercom þene deofel. for þet inseil þe þe deofel ne mei nefre to breocan. þet is þet [loc] þeðe deofel ne con unlucan. þet is þet scutles þeðe deofel ne mei nefre to-cýsan. Bi pisse tacne seide sum wis mon. *Hec est scala peccatorum per quam Christus rex*

Of Christ's
great love to-
wards us.

* [Fol. 47b.]

¹ ? we.

The words of
St. Peter.

Christ the
true lamb.

² ? deihtwan-
liche.

Where to
make the sign
of the cross.

The seven
gates of the
body.

The virtues of
the holy rood.
* [Fol. 48a.]

ad se traxit omnia—This is the ladder of sinful men through which our Lord draweth to himself all mankind. Through this token king Constantine overcame all the folk that fought against him. Through this token Moses made the water of Egypt to be pleasant and sweet to all the people of Israel, which was sour and bitter to all the men of the country. Again, through this token Moses brought water out of the hard flint and gave the folk to drink upon the hill of Sinai. Otherwise might our Lord have redeemed us, if it were his will (so to do), but it seemed good to him that we who through the tree had been doomed to hell for our sins, should afterwards through the tree of the cross be redeemed. Of this redemption and of the conflict which our Lord had with the devil, David the prophet spake when he was on the earth, *Liberavit pauperem a potente et pauperem cui non erat adjutor*; that is, in English, The Lord delivered the poor from the mighty, and the poor who was altogether helpless. The poor that he spake of was our father Adam, who became poor and helpless as soon as he broke God's commands and God's behests. Our Lord who created him did not make him poor, as it is written, that our Lord crowned him with bliss and with honour, and set him over his handiwork; and again it is written of him in the same psalm, *Omnia subjecisti sub pedibus ejus*; that is, All earthly things our Lord put under his feet, all beasts and all cattle that were on the earth, all the fowls that flew in the air, and all the fishes that swam in the sea. They were all obedient to Adam, and not only under his hand but under his feet. But as soon as he forsook his Creator, through his wife's counsel, they lost the delightful abode which was assigned them, that was earthly Paradise. Then anon they were expelled, as the book saith, *Expulsi sunt nec potuerunt stare*—They were driven out of Paradise, and might no longer abide there. And where went they then? Truly into this world—*ubi omnis homo cum dolore nascitur et cum dolore moritur*—Into this world they went where each man is born in great sorrow, and endeth his life in great grief. Here they lived all their lifetime in anxiety and in affliction, and in great toil; and after this life their souls went to hell, and there remained three thousand years

celorum ad se traxit omnia. Ðis is sunfulla monna leddre þurh
 hwam¹ ure drihtan teh to him al moncun. þurh pis tacne þe king
constantinus ouer com at þet folc þe feiht to-geines him. Ðurh
 þisse tacne makede *Moyſes* þet ðet weter of egipte wes liðe and
 swete þan folce of israel. þe wes sur and bitere alle þon monnen
 of þan londe. Eft þurh þisse tacne Moyses werp ut þet welle
 weter of þan herda flinte and ȝef þan folke drinken uppan þan
 hulle synai. On oðer wise ure drihten us mehte alesan ȝif his
 wille were. ac him þuhte bicumelic þet we þe weren þurh þe treo
 forgult in to helle: weren. eft þurh þet treo of þere rode alesede.
 Of þissere alesednesse and of þan icompe þe ure drihten hefde
 wið þene feond: *dauid* þe prophete seide þo he wes on eorðe.
Liberavit pauperem a potente & pauperem cui non erat adiutor.
 Ðet is on engliſc. Drihten alesde þene wrechan of þan mehtizan
 and þen werchan þe wes al helples. Ðes wrecche þe he of spec
 wes ure feder adam. þe bicom wrecche and helples swa sone swa
 he to-brec godes bibode and godes heste. vre drihten þe hine
 iscop ne macode hine na wrecche. alswa hit is awriten. þet ure
 drihten hine crunede mid blisse and mid wurðſcipe. and sette
 hine ouer his bondiwerc. and eft hit is awriten bi him on þan
 ilcan psalme. *Omnia *subiecisti sub pedibus eius.* Ðet is al
 eorðlic þing ure drihten dude under his fotan. Alle þa deor
 and alle þe nutenu þe on eorðe weren. and alle þe fuðelas þe
 fluȝen bi þan luſte. and alle þe fiſcas þe swummen in þere se:
 alle heo weren adame ibuhsume and naut ane under his hond:
 ac under his fet. Ac swa sone swa he forseh his ſcuppenn þurh
 his wifes red: heo forluren ba þa murie wununge þe heom bitaht
 wes: þet wes eorðliche para[d]is. Ða anan heo weren iscouen:
 alswa þe boc seið. *Expulsi sunt nec potuerunt stare.* heo weren
 ipult ut of paradise: and ne mehten þer naleng etstonden. and
 hwer bicomenn heo þa: Soðliche on þissere worulde. *ubi omnis*
homo cum dolore nascitur & cum dolore moritur. on þissere
 weorlde heo bicomenn þer iwilch mon bið iboren mid muchele
 sara. and mid muchele sorȝe his lif iendað. her heo leueden
 al heore lifdages on kare and on pine and on unimete iswinche.
 and efter þisse liue heore saulen ferdenn to helle and þer wuneden.

The cross is
 the ladder of
 sinful men.

¹ ? hwan.

Through the
 tree we
 perished, and
 through the
 tree we were
 redeemed.

God did not
 make Adam
 poor,

* [Fol. 48b.]

but put all
 things under
 his feet.

They became
 poor when
 they were
 banished from
 Paradise.

and thereto four hundred years ; and all the men descended from them, good and evil, as soon as their souls left their bodies they went to hell. There might none resist, neither prophet, nor patriarch, nor even St. John the Baptist, who bore witness of our Lord and said, Between man and woman was never a greater man than he, but nevertheless his soul was ever in hell until the strong lion (came), that was the Son of the living God—*et contrivit portas ereas, et vectes fereos confregit* ; that is, he thrust aside the gates of steel and broke in pieces the iron bars of hell, and took out all those who in this life observed his behests. *Et educit eos de tenebris et umbra mortis*—He led them out of darkness and from the shadow of death into heaven ; *ad quod et nos perducatur Christus filius Dei vivi, qui vivit et regnat per omnia secula seculorum.* Amen.

XIII.

SERMON ON 2 CORINTHIANS IX. 6.

Qui parce seminat, parce et metet. Our lord Saint Paul, the greatest teacher after our Lord himself, speaketh in the holy epistle, which is read to-day in holy church, and exhorts both clerks and laity to God's words and to good deeds, and thus saith, *Spiritualiter quidem monens hos, ut ait Gregorius, ad sanctæ predicationis officium. Generaliter vero hos et illos ad salutarem obedientiam mandatorum.* Consecrated men he admonishes to teach well lewd men (the laity), and both consecrated and the lewd to lead a fair and pure life in this world ; and saith that every man shall receive recompence, thus saying, *Qui parce seminat et cetera.* The man that soweth little shall reap little, and he that soweth in joy shall reap in joy, that is to say, the man who well doeth he shall receive abundantly. *Sacra Scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy Scripture commonly nameth three things as seed—one is man's progeny, the second is God's word, and the third is good deeds. Our

iiii. þusend 3eran *and* þerto iiii. hundred 3eran *and* alle þa men þe comen of heom gode *and* uuele swa sone swa heore saulen *and* heore licoma to-delden heo ferdan to helle. Ne mihte þer nan wiðstonden. ne prophete. ne patriarche. ne hure. *Sancte iohannes baptiste.* þe ure drihten ber iwitnesse *and* seide. Bitwuxe were *and* wife nes nefre mare mon þenne he. ac þah hweðre his saule wes in helle. a ðet þa streonge leo þet wes þes liuizendes godes sune. *Et contriuit portas ereas. & uectes fereos confregit.* Ðet is he to-þruste þa stelene gate. *and* to brec þa irene barren of helle. *and* nom ut alle þa ilcan þe on pisse *liue his bibode heolden. *Et educit eos de tenebris & umbra mortis.* He ledde heom of þeostran *and* of scadewe. *and* of deaðe into heouena riche. *ad quod et nos perducatur Christus filius dei uiui. qui uiuit et regnat per omnia secula seculorum.* Amen.

Adam and
Eve were in
hell four
thousand
four hundred
years.

* [Fol. 49a.]

Christ
brought them
out.

XIII.

[SERMO IN EPIST. 2 AD CORINTH. IX. 6.]

[Q] *vi parce seminat: parce & metet.* vre lauerd seinte paul he3es[t] larðewen. efter ure helende seolfe: speceð on þe halie pistle þe me ret to dei ine halie chirche *and* munegeð eiðer ihadede *and* ileawede to godes worde *and* to weldede *and* þus seið. *Spiritualiter quidem monens hos ut ait gregorius ad sancte predicationis officium. Generaliter uero hos & illos ad salutarem obedienciam mandatorum.* Ihadede men he munegeð wel to lerene ilewede men. Ihadede *and* lewede feier lif *and* clene to leden in pisse liue. *and* seið þet euric mon scal auon mede: *and* þus seið. *Qui parce seminat et cetera.* Ðe mon þet lutel seweð he scal lutel mæze. *and* þe ðe saweð on blescunge he scal mawen of blescunge þet is to suggen. Ðe mon þe wel deð: he wel ifehð. *Sacra scriptura nomine seminis appellat tria. scilicet hominis progenituram. dei uerbum. opus bonum.* Halie boc nemneð iwuneliche ðreo þing to sede. an is monnes istreon. þet

The text.

The clergy
and laity are
admonished
to lead a pure
life.

We shall reap
according to
what we sow.

Three things
spoken of by
Holy Writ as
seed.

Lord called man's progeny seed, when he spake with the holy man Abraham of his seed, and said that so great a people should spring from him, that no man should be able to number them any more than one may number the stars of heaven, and thus said, *Suspice coelum et numera stellas si potes, sic erit semen tuum.* Look, he said, up to heaven and number the stars if thou canst; so great shall be thy offspring. *Sed observandum est quod prudens sator observat et glebe aptitudinem et temporis opportunitatem.* It is to be noticed that when the wise husbandman is about to sow, he taketh heed of two things. One is whether the land be fit for the seed. So also ought every Christian man and woman, when they go to sow for issue, to take great care that they do it in a becoming (proper) place and at a right time. There is no place fit for procreation except those that procreate be lawfully married together, nor is there ever right time thereto when they ought to fast or keep holy day. Again, God's word is called seed in the beautiful parable which our Saviour spake with his own mouth to his apostles, and thus said, *Exiit qui seminat et cetera.* A rich man went out and sowed, and some of the seed fell upon stones and there dried up, and some among thorns and there perished, and some by the way and were trodden under and fowls devoured it, and some on good earth and that came well forth. The apostles entreated him that he should say what the parable signified, and he said, *Semen est verbum Dei, sator autem Christus, omnis qui audit eum manebit in eternum.* God's word is the seed and Christ is the sower, and every man who heareth joyfully God's word and leadeth his life rightly thereafter, he shall have everlasting life and bliss without end. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum ore ministrorum.* But we must understand that our Saviour soweth his holy word sometimes through his own mouth and sometimes through the mouths of the apostles, sometimes through the mouths of clerks who know the lore of holy books and who read and teach God's law unto the hearts of man. And in such wise speaks the heavenly King with every Christian man to whom he sendeth his holy Scriptures. *In hac etiam satione diligenter observa agri competentiam, et temporis*

oðer is godes word. *and þet* ƿridde is weldede. vre drihten cleop-
ede monnes streon sed! þa þe he spec wið ðene halie mon
abraham of his istreone *and* seide. *þet* swa muchel moncun sculde
springen of him ðet na man ne mihte itellen a mare þe me mei
ðeo steorren of heuene! *and þus* seide. *Suspice celum & numera*
stellar si potes! Sic erit semen tuum. Bihald he *seide up to
heouene *and* tel þeo steoren ƿif þu miht swule scal beon ƿin of-
spring. Sed *obseruandum est quod prudens sator obseruat &*
glebe aptitudinem & temporis opportunitatem. hit is to witene þet
alrihtes swa alse þe wise teolie þenne he wule sawe nimeð ƿeme
of twam þingen. an is hweðer þet lond beo bicumelic to þe sede.
Alswa ahte eurec cristene mon! wepmon *and* wifmon. þenne
heo fundieð to teoliende! efter istreone nimen muchele ƿeme þet
heo hit¹ don on bicumeliche stude *and* on rihte time. Nis na
stude to istreone bicumelic butan ða þe istreonieð beon bispused
rihtliche to gedere. ne neaure nis riht time þer to! þenne me
scal ueste oðer al freosƿe. Eft-sone godes word is icleoped sed!
on þere feire forbisne þe ure helend seide mid his aƿene muðe to
his apostlen! *and þus* seide. *Exiit qui seminat et cetera.* A riche
mon ferde ut! *and* seow *and* sum of þe sede feol an uppe þe stane
and þer adruƿede *and* sum among þeornen *and* þer aswond *and* sum
bi þe weie *and* werð to-treden *and* fuƿeles hit freten. *and* sum on
gode eorðe! *and þet* com wel forð. ðeo apostles hine beden þet he
scalde suggen hwetþeo saƿe bieweðe *and* he seide. *Semen est uerbum*
dei sator autem Christus omnis qui audit eum manebit in eternum.
Godes word is sed *and* crist is þe sawere *and* euric mon þe lusteð
lueliche godes wordes *and* ledeð his lif rihtliche þer efter! he
scal habben eche lif *and* blisse abuten ende. Sed *est diligenter*
attendendum quod hoc semen spargitur tum ore proprio tum² ore
ministorum. ah þet is to understonde þet ure helend saweð *his
halie word hwile þurh his aƿene muðe *and* hwile þurh ðere
apostlene muðe. hwile þurh ðere clerkene muðe þe cunnen þe
lare of halie boke þe radeð *and* techeð godes laƿe in to þes
monnes heorte. *and* alswuche wise spekeð ðe eorðliche³ king wið
iwilche cristene monne þe he to sendeð his halie iwriten. *In hac*
eciam satione diligenter obserua agri competentiam! & temporis

1. Man's progeny.
2. God's word.
3. Good deeds.

* [Fol. 49b.]

Two things to be taken heed of in sowing seed.

¹ MS. bit.

The Parable of the Sower.

The explanation of the Parable.

² MS. cum.

* [Fol. 50a.]

³ ? heofenliche.

God speaks to every Christian man.

congruentiam. When the instructor of the people is about to sow his seed he ought to take great care that he sows it in proper earth, and at the right time, in the hearts of the men who joyfully listen to God's words. Some of these were previously good, some thereby became good, and this is befitting earth in which to sow God's seed. But those who love (their) sins, and will not renounce them nor be subject to any belief, are unbecoming earth for the seed of God's word. *Unde divina scriptura. Nolite spargere margaritas ante porcos.* And therefore said the heavenly teacher, Ye shall not lay gemstones (jewels) before swine for meat. On every Sunday and other high days is the time to sow the holy seed, that is God's word, and that in holy church, where all Christian men ought to be gathered together. *Bonum opus nomine seminis dicitur, tum quum nunc seritur in futuro metetur, tum quum more frugum multiplicabitur.* Good works are called seed for two reasons; one is, that just as they sow seed at one time and gather the fruit at another time, so also man doth now his deeds in this life and in the eternal world he shall receive the reward thereof; the second is, as of one seed come manifold fruits, so of a good deed shall man receive afterwards manifold and great rewards. *Multa quidem genera sunt bonorum operum, sed hic de uno eorum agitur, scilicet de elemosinarum largitione, unde prophetam inducit dicentem. Dispersit, dedit pauperibus, et cetera.* Many kinds of good deeds are there; but the apostle exhorts us to one of them, that is almsdeed, and saith that we ought to give alms to destitute men, but, as the holy Psalmist David said, 'distribute it so that every needy man that craves it may receive something thereof. Give what behoveth thee, bestow it, and do not sell them the alms, but give. All good deeds are profitable for penance, but none more profitable than almsdeed. *Quia sicut aqua extinguit ignem, ita elemosina peccatum.* For as water quencheth fire, so almsdeeds quench sin. But if we sell the alms it loseth its name and its virtue also. *Quatuor modis venditur elemosina, et tunc inde populi favor emitur, aut pudoris molestia deprimitur, aut recompensatio rei temporalis acquiritur, aut debiti beneficii solutio inpenditur.* In four kinds of way man selleth

congruenciam. Denne þeȝs folkes larþew his sed wule sawen he
 ahte to nimene muchele ȝeme þet he hit sawe on bicumeliche
 eorðe: *and* on rihte time. On ðere monne heorte þe luuelich[e]
 lusteð godes wordes summe heo ereðon gode weoren summe heo
 ðere þurh gode iwurðeð. *and* þet bið bicumelic eorðe godes
 wordes on to sawen. Ah þa ðe sunnen luueð *and* for-leten heom
 nulleð ne nane bileafe under-fo: heo beoð unbicumelic eorðe to
 þe sede of godes weorde. *Vnde diuina scriptura. Nolite spargere*
Margaritas ante porcos. *and* þere for seide þe heouenliche larþew.
 Ne sculen ȝe nawiht ȝimstones leggen swinen to mete. Euriche
 sunen deie. *and* oðre heȝe dāȝen is time to sawene þet halie sed
 þet is godes word. *and* ðet in halie chirche þer alle cristene men
 aȝen to beon isomned to gedere. *Bonum opus nomine seminis*
dicitur. tum quum nunc seritur in futuro metetur. tum quum
more frugum multiplicabitur. Weldede is icleoped sed: for
 twam pingen. An is ðet alrihtes swa also me saweð sed on ane
 time *and* gedereð þet frut on oðer time: al swa mon deð nuðe
 his dede in þisse liue. *and* on ðere eche weorlde *he scal hafon
 ðer of his mede. Ðet oðer is. Alsua of ane sede cumeð feole
 folde weste. Alsua of ane eðeliche dede mon scal afon eft feole
 folde mede *and* muchele. *Multa quidem genera sunt bonorum*
operum. sed hic de uno eorum agitur. scilicet de elemosinarum
largitione. vnde prophetam inducit dicentem. Dispersit dedit
pauperibus. et cetera. feole cunne beoð of weldede. Ah þe
 apostel us munegeð here to one of heom þet is elmasdele *and*
 seið þet me heo scal ȝefen hafelesen monne monne¹. Ah also ðe
 halie salmwurhte dauid. seide delen heo þet euric neodi ðe heo
 biseceð sum ping ðer of afo. Gif þan bihazeð ðe heo deleð *and*
 neng² sullen heom ðeo elmesse ah ȝefen. Alle weldede beoð
 freomfulle to sun-bote³. ah nan mare freomful denne elmes idal.
Quia sicut aqua extinguit ignem ita elemosina peccatum. for
 alsua weter acwencheð fur: alsua elmesdede acwencheð sunne.
 Ah ȝif me sulleð þeo elmesse heo feorleoseð hire nome *and* hire
 mihte alsua. *Quatuor modis uenditur elemosina. & tunc inde*
populi fauor euertitur⁴. aut pudoris molestia deprimitur. aut re-
compensatio rei temporalis adquiritur. aut debiti beneficii solucio

Things to be
 regarded by
 the sower of
 spiritual seed.

Holy seed to
 be sown on
 Sunday.

Good deeds
 are called
 seed.

* [Fol. 50b.]

Of this seed
 cometh mani-
 fold fruits.

Of almsdeed.

¹ sic.

² sic.

³ MS. sum-
 bote.

Do not sell
 thy alms.

⁴ ? emitur.

his alms. One is when he begetteth praise therewith. *Et hoc animi morbo laborat fere omnis homo.* And this vice hath mostly all men who give their alms both for love (sake) of recompense and also for to have praise, and to be honoured far and near where they are known. In the second mode man selleth his alms when he giveth it to such men whom for shame he cannot refuse because neighbours or else friends, and therewith rids him of shame which he should have if he gave it not. In the third mode he selleth his alms when he gives it to such a man who doth for him, or hath done or shall do, good service and chares (good turns), and thinketh with his alms to requite him his trouble. Then is this man's good-will (services) bought with the alms. In the fourth mode a man selleth his alms when he giveth it to such men as he ought rightly to help, for sustenance, for clothing, according to his behoof, as doth many a man who giveth his alms to father or mother, brother or sister, or others so akin, that he may not rightly withhold it. All the alms which a man doth specially to please our Lord, all that quencheth sin and merits (earns) recompense from our Saviour himself, and all good deeds which a man doth in other ways, and are also done for the love of recompense, he nevertheless selleth them and receiveth here the reward thereof, as our Lord saith in the Gospel, *Amen dico vobis, receperunt mercedem suam.* Verily I say unto you, that those who do good for to have thereof again in this life, shall have no reward in the everlasting world ; but all that a man doth specially for God's love he shall receive the reward thereof, and be then rewarded even as it shall now be merited here ; for our Lord saith in the holy gospel, *Eadem mensura qua mensi fueritis remetietur vobis.* According to the same measure that ye mete now, your good deeds shall afterwards be meted to your meed (advantage), and a hundredfold more. As we previously said, *Qui parce seminat et cetera.* Every man shall afterwards reap according to what he now sows, and he who soweth now in joy shall afterwards reap in joy ; that is, every man who leadeth a fair and pure life, and according to all his behoof distributes his alms, merits thereby that all men bless him and pray for him ; and our Lord God Almighty for their prayers will give him his blessing, that is, the

inpenditur. An fower cunne wise mon sulleð his elmesse. An is þenne he biȝeteð hereword ðere mide. *Et hoc animi morbo laborat fere omnis homo.* and þesne lehter habbeð mest hwet alle men. ðe ȝefeð heore elmesse eiðer for godes luue and ec for hereword to habbene and beon iwurðegede fir *and neor ðer þe heo icnawene beoð. An oðre wise mon sulde¹ his elmesse þenne he heo ȝefeð swulche monne ðe he for scome wernen ne mei for neȝeburredde oðer elles freonde and þere mide hine aleseð of scome : þe he habben sculde. ȝif he heo ne ȝef. On ðridde wise mon sullðe his elmesse ðenne he heo ȝefeð sulche monne þe him deð. oðer haueð idon. oðer don scal wiken and cherres and ðencheð mid his elmesse forȝelden him ðeo hwile. ðenne bið þes monnes wile ibeht mid þere elmisse. On feorðe wise mon sulleð his elmesse. þenne he heo ȝefeð swulche monne þe he ahte mid rihte helpe to fodneðe and to scrude bi his bi-haȝe. also deð monimon ðe ȝefeð his elmesse feader oðer moder broðer oðer suster oðer oðre swa isibbe ðe he ne mei mid rihte wiðteon. Al ðe almisse þe mon deð sunderlipe for to quemen ure drihten : alle þeo cwencheð sunnen and ernið sunbote at ure helende seolfe. and alle goddede þe mon deð on odre wise and beoð ec idone for godes luue. Neoðeles, he beom sulleð and underneðe here ðer of his mede als wa ure drihten seið in þe godspelle. *amen dico uobis : receperunt mercedem suam.* to soðe ic eow sugge þet þa ðe doð god for to habben ðer of aȝen in pisse liue ; nabbeð heo nenne þonc on eche weorlde. Ah al þet mon deð sunderlipe *for godes luuen : he scal auon ðer of his mede. and beon þenne ifunde also hit bið nuðe ierned here. for ure drihten hit seið in þe halie godspelle. *Eadem mensura qua mensi fueritis remecietur uobis.* Biðon ilke imet ðe ȝe meteð nuðe : eower weldede scal eft beon imeten eower mede. and bi hunderfalde mare : als wa we er seiden. *Qui parce seminat & cetera.* Æuric mon scal eft mowen bi þon þe he nu saweð. and þe þe² saweð nu on blescunge. he scal eft mowen of blescunge. Ðet is æuric mon þe ledeð feir lif and clene. and bi al his bihaȝe deleð his elmesse and þere mide ierned þet alle men hine blesceð. and for him biddeð. and ure lauerd god almihten for heore bene ȝeueð

In four ways may alms be sold.

1. When it is given for the sake of a return.

* [Fol. 51a.]

¹ sulðe = sulleð.

2. For shame.

3. For good services.

4. When it is given to those whom they ought to support.

Alms given rightly quench sin.

* [Fol. 51b.]

They shall be rewarded a hundredfold.

² sic.

eternal kingdom that he hath prepared for all men who do his will here in this life. *Ad quam gloriam nos perducere dignetur dominus noster Jesus Christus, qui vivit et regnat per omnia secula seculorum. Amen.*

XIV.

THE LORD'S DAY.

*R*euerenda est nobis hæc dies sancta quæ dicitur dominica, et ideo dicitur dominica quoniam hæc dies sola dies Domini est. Greatly ought we to honour this holy day that is called Sunday, for it is God's own day. All other days of the week are subservient to this day. This day is the holy day, the blessed day, the blissful day, the pleasant day, the day seven times brighter than the sun, the first day that ever yet was seen on earth, *in qua visa est lux*. On Sunday was seen the first light on earth, for our Lord said this day, *Fiat lux et facta est lux*. Let there be light, and there was light. *Ex hac enim die reliquæ dies sumpserunt exordium*. Of this day took all others their beginning. *Dies in qua convenit plebs ad ecclesiam, ad predicandum et ad celebrandum*. On Sunday every Christian man ought especially to come to church: the learned to teach the folk to obey God's behests, and the lewd to hear God's behests and to pray unto God. *Dies in qua lætantur agmina cæli et terræ*. On Sunday rejoice together the hosts of heaven and of earth, as the Holy Ghost saith through the mouth of the prophet David: *Hæc est dies quam fecit Dominus, exultemus et letemur in ea*. This is the day that God hath made, let us be joyful and glad on this day. *In hac die multa et magna mirabilia fecit Dominus pro salute nostra*. Many and great wonders did our Lord for our salvation on this day. *In die dominica creati sunt angeli ab ore Dei*. On Sunday were the angels made by the mouth of God. *In die dominica resedit archa post diluvium*. On Sunday Noah found land

him his blescunge. Ðet is Ʒeo echeliche riche þet he hæueð
 iƷarwed to alle Ʒon monnen þe his iwillle wurcheð her on [pisse]
 liue. *Ad quam gloriam nos perducere dignetur dominus noster*
ihesus christus qui uiuit et regnat per omnia secula seculorum.
amen.

The eternal
kingdom the
reward of
almsgiving.

XIV.

IN DIE DOMINICA.

[*R*] *euerenda est nobis hec dies sancta que dicitur dominica. &*
ideo dicitur dominica quoniam hec dies sola dies domini

Sunday is
God's own
day.

est. Muchel man ach to wurpen þis halie dei þat is sunnen dei
 icleooped. for hit is godes aƷen dei. Alle oðer dazes of þe wike
 beoð to þredome to þis dei. * þis dei is þet halie dei þet blescede
 dei þe blisfulle dei þe murie dei. þe dei seouensiþe brictere þene
 þe sunne. þe fo[r]meste dei þet eauer Ʒiete was iseƷen buuen eorðe.

* [Fol. 52a.]

In qua uisa est lux. Sunnen dei was iseƷan þet formeste liht
 buuen eorðe for ure drihten seide þis dei. *Fiat lux & facta est*
lux. beo liht and hit wes liht. *Ex hac enim die: relique dies*
sumpserunt exordium. Of þisse dei nomen alle oðer heore

On this day
light was first
seen.

biginni[n]ge. *Dies in qua conuenit plebs ad ecclesiam ad pre-*
dicandum & ad celebrandum. Sunnedei ah efri cristenne .Mon.
 nomeliche to chirche cume þe ahte for to techen þe folke godes
 hesne to done. þe lewede godes hesne for to heren. and hom to
 gode bidden. *Dies in qua letantur agmina celi & terre.* Sunne
 dei blisseð to-gederes houeneware and horðe ware. alse þe halie
 gast seið þurh dauðes muð þe prophete. *Hec est dies quam*
fecit dominus exultemur & letemur in ea. þis is þe dei þet god
 makede. beo we bliðe and glade on þis dei. *In hac die multa*
& magna mirabilia fecit dominus pro salute nostra. Monie
 wundre and muchele dude ure drihten. for ure hele on þisse dei.

On Sunday
every man
should go to
church.

In die dominica creati sunt angeli ab ore dei. sunnendei: weren
 engles makede of godes muðe. *In die dominica resedit archa*
post diluuium. sunnendei fond noe lond efter þet ure drihten

On this day
angels were
created.

after that our Lord had drowned the people. *In die dominica pluit Dominus manna filiis Israel.* On Sunday God sent manna from heaven to the people of Israel. *In die dominica percussum est mare rubrum in virtute Dei, per manum Moysi, et transierunt filii Israel siccis pedibus per mare rubrum.* On Sunday Moses smote the Red Sea, and the sea divided and the Israelitish people went over; *et stetit illis murus in dextera atque in sinistra,* and there stood (the sea) on the right side and on the left as a castle wall. *Et iterum percussit Moyses mare et reversum est in locum suum, et mersus est Pharaon cum curribus et equitibus ejus.* And afterwards Moses smote the sea and it went together, and drowned Pharaoh and all his host with him, so that there was not even one left undrowned. *In die dominica percussit Moyses petram in heremo et fluxerunt quatuor flumina, quæ divisa sunt in duodecim partes ut tracerint sitim populo.* On Sunday smote Moses the stone in the wilderness when the people without drink had nearly perished, as our Lord bad him, and the stone split and four wells of water sprang out thereof, and the four were divided into twelve, so that the twelve tribes should therewith quench (cool) their thirst. *In die dominica natus est Christus ex Maria virgine pro salute nostra.* On Sunday was our Lord born of the holy maiden Mary for our salvation. *In die dominica baptizatus est Dominus noster in Jordane.* On Sunday was our Lord baptized in the river Jordan. *Et Spiritus Sanctus venit super eum in specie columbæ.* And the Holy Ghost came upon our Lord in the form of a dove, and he heard his Father's voice from heaven, which said, *Hic est filius meus dilectus in quo mihi bene complacitum,* This is my beloved Son, in whom I am well pleased. *In die dominica resurrexit Christus a mortuis.* On Sunday arose our Lord from death to life, and made arise with him all those who had previously obeyed him. *In die dominica, post dies octo, venit ad discipulos per clausas januas et stetit in medio eorum dicens, Pax vobis.* And on the twelfth day after that he had arisen he came among his disciples when the gates were locked, that was on Sunday, and said to them, Peace be with you. On Sunday our Lord made peace between heaven and earth, between angels and men, between God and men, between body and soul, between the old law and the

hefde þet fole adreint. *In die dominica pluuit dominus manna filiis israel.* sunnedei god sende manna from houene þam¹ israelisce fole. *In die dominica *percussum est mare rubrum in uirtute dei per manum moysi & transierunt filii israel siccis pedibus per mare rubrum.* Sunnedei smat² Moyses þe rede sée. and þe see to-eode and þet iraelisce fole wende ouer. *Et stetit illis murus in dextera atque in sinistra.* and þer stod a richt halue and a luft; also an castel wal. & *iterum percussit Moyses mare & reuersum est in locum suum & mersus est pharao cum curribus & equitibus eius.* and eft sone Moyses smat³ þe see. and heo wende to gederes. and adreinte pharao. and al his ferede mid him. swa þet nes þere nefre an bileued un-dreint. *In die dominica percussit moyses petram in heremo & fluxerunt quatuor flumina que diuisa sunt in duodecim partes ut traxerint sitim populo.* Sunnedei smat⁴ Moyses þene stan ine þe wastine; þa þet fole wes welnech for-faren drinkeles also ure drihten him het. and þe stan to-chan; and fouwer walmes of watere sprungen ut þer of. and þa fouwer weren ideled a twelue. for þa twelf kunden sculden þer mide heore þurst kelen. *In die dominica natus est Christus ex Maria uirgine pro salute nostra.* Sunnendei wes ure drihten iboren of þe halie Maiden Marie for ure hele. *In die dominica baptizatus est dominus noster in iordane.* Sunnendei wes ure drihten ifulhted ine flum iordan. & *spiritus sanctus uenit super eum in specie columbe.* and þe halie gast com uppen ure drihten in ane culfre liche. and iherde his fadre stefne of heouene and seide. *Hic est filius *meus dilectus. in quo michi bene complacitum.* þis is min loue sune þet me wel likeð. *In die dominica resurrexit Christus a mortuis.* Sunnedei aras ure drihten from deðe to liue. and makede arisen mid him alle þa þet him efden er ihersumed. *In die dominica post dies octo uenit ad discipulos per clausas ianuas. & stetit in medio eorum dicens. pax uobis.* and on þe twelftuþe dei efter þet he wes arisen. he com among his disciples þer þe ȝeten weren ilokene. þet wes a sunnedei. and seide to heom setnesse beo mid eou. Sunnedei makede ure drihten pes bitweone heouene and eorðe. bi-tweone engles and monne. bi-tweone gode and monne.

On Sunday
manna was
sent from
heaven.

¹ MS. þet.

* [Fol. 52b.]

² MS. siriat.

On this day
Moses divided
the Red Sea.

³ MS. siriat.

⁴ MS. siriat.

On Sunday
Moses smote
the rock in
Horeb.

On Sunday
our Lord was
born.

On Sunday
he was bap-
tized.

* [Fol 53a.]

On this day
he arose from
the dead.

new, between Heathens and Christians. *Ipse enim est qui facit utraque unum.* He it is who causeth two to be one. *In die dominica misit Dominus spiritum super Apostolos.* On Sunday our Lord sent the Holy Ghost on his Apostles in the form of fire. *In die dominica venturus est in majestate, sua cum sanctis angelis et archangelis, in judicium vivorum et mortuorum.* On Sunday our Lord will come in his great strength with all the host of heaven for to judge both the good and the evil, and all men shall be gathered before him, and the earth also shall quake at the sight of him, as doth the sea in a storm. *Tunc montes liquescent sicut cera e facie ignis.* Then each hill shall burn and all folk, as the prophet saith, *Ignis ante ipsum precedet et inflammabit in circuitu inimicos ejus.* The fire shall go before him and consume his enemies about him. *Et iterum Dominus noster cum virtute veniet &c.* Our Lord shall come in power, in the form of fire, and will consume all his foes and them who are wont to do evil. *Tunc cantabunt angeli magna tuba et mortui resurgent.* Then shall the angels blow with their trumpets in the four quarters of the world, and all the dead shall arise, and stars shall darken, and the sun shall lose her light, and the stars shall fall from heaven. *Et tunc judicabit judicia novissima, et reddet unicuique juxta opera sua.* Then will God judge his last doom, and will give each man his reward after his works. The sinful who break the spousehood (marriage), the closefisted men, those that gave little to the poor, thieves, those that speak fair before and false behind, the envious, the proud, the drunken, the quarrelsome, the foresworn, the heathen, the heretics—*Eficiuntur cum fletu et lamentatione in pœnam sempiternam, sine ablu-tione et misericordia*—shall be cast into everlasting torment without redemption and without mercy. But the righteous men, the true men, the monks, the maidens, the wedded wives, the good men, the gentle men, the merciful men, the liberal, the meek, the entertainers (of strangers), the patient, the almsgivers, those who refrain from fleshly lusts—*vocabuntur in dextra Dei Patris omnipotentis*—shall be called to sit on the right hand of the Father. There shall be worldly weal without

bi-tweone licome *and* saule. bi-tweone þe alde laze *and* þe neowe. bi-tweone heðene *and* cristene. *Ipse enim est qui facit utraque unum.* he is þet makeð twa to an. *In die dominica misit dominus spiritum super apostolos.* Sunnedei sende ure drihten þene halie gast his apostlen in fures liche. *In die dominica uenturus est in maiestate sua cum sanctis angelis & arcangelis in iudicium uiuorum & mortuorum.* Sunnedei wile ure drihten cumen ine his muchele strenðe mid alle heouenware for to deme baþe þe gode *and* þe uuele. *and* alle Men sculen beon igedered bi-foren him. *and* ech eorþe scal hwakien on his ecsene¹. also deoð þe see in storme. *tunc montes liquescent sicut cera a facie ignis.* þenne uch dune scal berne. *and* al folc also þe p[ro]phete seið. *Ignis ante ipsum precedet & inflammabit in circuitu inimicos eius.* þet fur scal gan biforen *and* *forbernen abuten him fon. *et iterum. Dominus noster cum uirtute ueniet. & cetera.* Vre drihten wile cumen dredliche in fures liche *and* wile for-berne alle his fon. *and* heom þet beoð iwunede uuel to done. *Tunc cantabunt angeli magna tuba & mortui resurgent.* þenne sculen engles mid beme blauwen on fower halue þe world. *and* alle dede arisen *and* steorren sculen þeostren. *and* þe sunne hire liht forleose. *and* steorren sculen from heouene falle. *Et tunc iudicabit iudicia nouissima. & reddet unicuique iuxta opera sua.* þenne wille god deme his leste dom. *and* wile zelden eche men his mede efter his werke. þe sunfulle .Men. þet spushad brekeð. þa feste .Men². þa þet mei lutel to wreche. þe poues. þe þet spekeð faire bi-foren *and* false bi-hinden. þe niðfulle. þe prude. þe fordrunkene. þe chidinde. þe forsworene³. þe heðene. þe erites. *eicientur cum fletu & lamentatione in penam sempiternam sine ablutione & misericordia.* sculen beon iwarpen ine eche pine. wip-uten alesinge *and* wið-uten milce. Ach þe richtwise men. þe treowe men. þe munekes. þe meidene. þe weddede wiues. þe gode .Men. þe softe .Men. *and* þe .Men. ful of milce. *and* þe large .Men. *and* þe milde .Men. þe herbe[r]gers. þe polemode. þe elmesfulle. þa þe heom wið-teoð of flesliche lustes. *uocabuntur in dextra dei patris omnipotentis.* sculen beon icleoped on þe fader riht halue. þer scal beon worldwunne : wið-uten *pouerte.

On Sunday
our Lord sent
the Holy
Ghost upon
the apostles.

On Sunday he
will come to
judge the
earth.

¹ sic.

*[Fol. 53b.]

He will come
in the form of
fire.

All the dead
shall rise,

and receive
their reward
according to
their works.

² ? Mon.

The wicked
shall be cast
into hell.

³ MS. for-
sporene.

The righteous
shall sit on
God's right
hand.

*[Fol. 54a.]

poverty, fullness without hunger, health without infirmity, rest without toil, bliss without sorrow, youth without old age, sight without sleepiness, song without cessation, smelling with sweetness, and service without weariness. *Defectio omnis mali, habundancia omnis boni.* Lack of all evils, abundance of every thing that is good. Amen.

XV.

SERMON ON MARK VIII. 34.

Qui vult venire post me, abneget semet ipsum et tollat crucem suam et sequatur me. Woe to the man that is unfortunate, for more (woe) shall one threaten him with, and it may and will cling to him. But happy is he that is bidden from little to great weal, and it is also much better for him that is invited to come from great affliction to great weal.

We are all in manifold adversities in this wretched life, what with our ancestors' works, and what with our own guilts (offences); but God Almighty comforteth us with his mild words, and teacheth us by what way we may come to him, and saith, *Qui vult venire post me, &c.* Whoso will come after me, let him deny himself and bear his cross, and follow me. These words he said sometime before he departed this life. He admonished all to endless bliss those who were come, or subsequently have come, or are to come. But it seemeth a foolish thing to them to forsake what they greatly love. *Alii quidem amant peccata sua, alii parentes, alii possessiones, alii voluptates et vicia.* Some men love their sins, some their kin, some worldly wealth, some lecherous practices and wicked devices. Those who love their sins he admonishes thus and saith, *Penitentiam agite appropinquabit enim regnum coelorum.* Repent and forsake your sins, for doomsday is nigh at hand. Those who love their kin he admonishes and saith, *Omnis qui reliquerit patrem aut matrem, fratrem aut sororem, aut ceteros amicos propter nomen meum, centuplum, et vitam eternam possidebit.* All those who

fulle: wið-uten hungre. hele: wið-uten unhele. reste: wið-uten swinge¹. blisse: wið-uten sarinesse. Ivgeðe: wið-uten ^{1?swincunge.} elde. Lokinge: wið-uten winkunge. song: wið-uten lisse. smellinge: mid swetnesse. and dunge²: wið-uten prikunge. ^{2?ðenunge.} *defectio omnis mali. Habundancia omnis boni.* wone of alle uuele; wole: and alle gode³. Amen. ^{3? and wole of alle gode.}

XV.

[SERMO IN MARCUM VIII. 34.]

[Q] *vi uult uenire post me. abneget semet ipsum & tollat crucem suam & sequatur me.* wa is þan⁴. Mon. þet wa is ^{The text.} and me him mare bihat. and mei and wile hit him ileste. Ach him is wel þet is ilaðed from lutel weole to muchele. and him is ^{4 MS. þet.} ec muchele bet: þet is ilaðed from muchele wowe: to muchele wele. Alle we beoð in monifald wawe ine þisse wreche liue. hwat for ure eldere werkes. hwat for ure azene gultes. ach god almihtin us freureð mid his milde word and techeð us bi hwiche weie we mazen to him cume and seið. *Qui uult uenire post me et cetera.* Hwa se wile cume efter me: for-sake him seolf. and bere his rode. and folege me. þos word he seide et sumtime to-geines þet he walde þis lif forleten. he munegeðe alle þa þet þo weren oðer seopðen habbeð ikumen. oðer to kumene beoð to endeles blisse. ach heom þingð uuel to forleten þet heo muchel luueð. *Alii quidem amant peccata sua. alii parentes. alii possessiones. alii uoluptatates⁵ & uicia.* Summe men luueð heore sunnen. summe heore kun. summe world wunne. summe: galiche* lectres and luðere lastes þa þet luueð heore sunne: he munegeð þus and seið. *penitenciam agite appropinquabit enim regnum celorum.* Cumeð to sunbote and forleteð eower sunne. for domes dei nehlecheth þa þet luueð heore kun: he munegeð and seið. *Omnis qui reliquerit patrem aut matrem. fratrem aut sororem. aut ceteros amicos propter nomen meum: centuplum. & uitam eternam possidebit.* Alle þa þet forleteð fader oðer moder.

We are in manifold adversities in this world.

Christ commands us to forsake ourselves and to follow him.

⁵ sic. What men most love in this world. * [Fol. 54b.]

They are admonished to forsake their sins,

leave father or mother, sister or brother, or other friends for my name, they shall receive a hundredfold reward, and life without end. Those who love worldly bliss he admonishes, and saith, *Qui non renuntiaverit omnibus quæ possidet non potest meus esse discipulus*—No man may follow me except he leave all that he possesseth. *Duobus modis renuntiatur possessis, desinendo habere et desinendo amare*—In two ways a man may forsake worldly wealth; one is that he should bestow it upon those who have none, another is that he should think so little thereof, as not to love it. It is not a great sin if a man have wealth, but it is a great sin if a man love his riches; for he may not love God and also his wealth. Those who love lascivious sins he thus admonishes, and saith, *Qui vult venire, &c.*—Whoso desires to come after me, let him deny himself, and bear his cross, and follow me. But as it is hard to understand in what manner a man may deny himself, take heed thereto, and by God's permission I will tell you (how). *Duo sunt in homine, aliud per naturam conditum, aliud per culpam illatum*—Two things are in man, the one is brought by nature, and that is the fair nature that is formed between soul and body; the other is the foul guest (stranger) which the devil hath brought therein. Wherefore no man may come to God unless he forsake the foul sojourner which the devil hath brought in him on account of sin, and also preserve that fair nature of soul and body that God hath put into him, and continue in the purity that he hath acquired at his baptism. *Tres cruces sunt de quibus hic agitur, duce corporis, una mentis*—Three crosses there are about which I shall speak, two bodily, and one spiritual. *Cruce corporis est quando corpus distensum membratim punitur*—The corporal cross is when the body suffereth pain in this life upon the cross, and is thereon spread out, as our Saviour was when put on the holy cross for our sins, though he himself had none, and when he had upon his head a crown of thorns, and when his sides were opened with the point of the spear, and when his feet were pierced through with the iron nails. But man may come to God though his body endure not so great torture. But he admonishes us to bear another cross, that is named *carnis maceratio*—leanness of flesh. Man causeth his flesh to become lean when he giveth himself little to eat and

suster oðer broper. oðer oðre freond. for mine nome : heo sculen underfon hundfalde mede. *and* lif buten ende. *pet* luueð world wunne : he munezeð *and* seið. *Qui non renunciauerit omnibus que possidet non potest meus esse discipulus.* Ne mei na .Mon. me folzen : bute he forlete al *pet* hē iwald ach. *Duobus modis renunciatur possessis desinendo habere & desinendo amare.* On twa wise .Mon. mei forlete world winne. an is *pet* he hit do for him : *pet* he hit nabbe. an oðer is *pet* he telle swa lutel tale per of : *pet* he hit nawicht ne luuie. hit nis nawicht sunne muchel : if .Mon. echte habbe. ach hit is muche sunne : if .Mon. echte luuieð. for he ne mei nawiht luuie god : *and* ec his ehte. þa *pet* luueð galiche lectres : he munezeð þus *and* seið. *Qui uult uenire et cetera.* hwa se wule cume efter me : forsake him self. *and* bere his rode. *and* foleze me. Ach hit is uuel to understonden on hwulche wise .Mon. mei him self forsake *nimeð ȝeme per to : *and* ic hit weo¹ wile sugge b[i] godes leue. *Duo sunt in homine. aliud per naturam conditum. aliud per culpam illatum.* Twa þing beoð ine þe .Mon. *pet* an is *pet* brochte icunde. *and* *pet* faire icunde *pet* is igedered bi-twene saule *and* licame. *pet* oðer is þe fule on-kume þa þe douel haueð peron ibroht. perfore ne mei na .Mon. to gode cume : bute he forlete þe fule on-cume þe ðe douel haued on him ibroht of sunne. *and* het halde *pet* faire ikunde. *pet* god haueð on him idon of saule *and* of likame. *and* wunie ine *pet* clenesse : *pet* he haueð et² his fulluhte ifet. tres cruces sunt de quibus hic agitur. due corporis una mentis. þreo roden beoð þa ich umbe speche. twa licamliche : *and* an gastliche. *Cruce corporis est : quando corpus distensum membratim punitur.* þe likameliche rode is : hwenne þe likame poleð pine ine þis liue ine rode *and* bið þer on to-spred : also ure helende wes ine þe halie rode for ure gultes. *pet* nefde him self nane. þa þe he hefde uppen his hefde þornene helm. *and* weren his side mid speres orde iopened. *and* his fet mid irnene neiles þurhstungen. ach .Mon. mei to gode cume þach his likame swiche pine ne þole. Ac he munegeð us an oðer rode to berene : *pet* is inemned. *Carnis maceratio.* fleises lensing. Mon. lenseð his fleis : hwenne he him ȝefeð lutel to etene. *and* lesse to drinke. **and* ofte for

and to leave
their kin
and
friends and
follow Christ.

In what way
worldly
wealth may
be forsaken.

* [Fol. 55a.]

1 ? eow.

Two things in
man—the one
divine, the
other devilish.

2 MS. ec.

Of three
crosses.

Of the bodily
cross.

Leanness of
flesh.

* [Fol. 55b.]

less to drink, and often for his sins scourgeth himself with small switches. *Et hæc est scala peccatorum*—And this is the ladder of all sinful men by which they shall ascend into heaven. *Crua mentis est cordis contritio et proximi compassio*—The spiritual cross is named sorrow of heart on account of a man's own sins and pity for his fellow-Christian's woes. Heart-sorrow hath the man when he remembers that he has sinned, and bemourns his affliction, and comes to shrift, and repents of his sins, according to his priest's instructions. Pity for his fellow-Christian's woes hath the man that sees his neighbour fall into sin or attacked with sickness, and unable without assistance to get quit thereof. If he may not with worldly goods relieve his necessities it sorely grieves him, and he bemourneth bitterly his fellow-Christian's woes. Again, when a man remembers that he hath been sinful, and committed very many sins, his heart then aches as his head would if he had thereon a helmet of thorns. Again, when the man remembers that he hath, in lustful deeds, provoked God very much to wrath, and hath not taken heed whether she with whom he had to do was married or not, but only that his foul lusts were slaked; when the man remembers that he hath too seldom gone to church, and often with his hands done what he should not have done; then will his heart ache, as his feet and his hands would if they were pierced through with iron nails. And if we ourselves thus willingly torture, then may we be God's disciples—then may we follow him and abide with him. Entreat our Lord that ye may come after him, and renounce the foul guest of sin that the devil hath brought into you, and retain the bright nature of soul and body that God hath brought into you, and the purity of your baptism that ye have received at the font; and that ye may bear the cross which God admonishes you to bear, and follow him, and dwell with him (for ever). *Quod nobis prestare dignetur qui vivit, &c.* Amen.

his sunne swingeð him mið¹ smeale twige. *Et hec est scala peccatorum.* and þis is alle sunfulle monne leddre þet heo sculen in to heouene stizen. *Crua mentis est cordis contritio & proximi compassio.* þe gastliche rode is inemned: heorte sar for þe monnes azene sunne. and rowðe for his emcristenes wawe. horte sar haueð þe. *Mon.* [hwenne] him biþenþ þet he isuneged haueð. and þet sare bi-murneð and to scrifte kimet. and bi his prostes wissunge his sunne beteð. Reuþe for his emcristenes wawe haueð þe. *Mon.* þet isich his emcristene in sunne bi-falle. oðer mid sienesse bi-gan. and ne mei buten helpe þer cume. If he ne mei mid worldliche echte his neode ibete: þet him sare roweþ. and his emcristenes wawe sare bi-murneð. eft sone hwenne. *Mon.* him bi-þencheð þet he haueð sunful ibeon. and to fele sunne idon. þenne wule his heorte ake also his heued wolde: if he hefde þer uppon þornene helm. Eft sone hwenne þe. *Mon.* him biþencheþ þet he haueð on galiche dede to muche god iwreped. and naueð inume ȝeme hweðer heo bi-wedded were þe nere: þet he hefde mid to donne: bute his fule lust were ikeled. þenne þe. *Mon.* him biþenþ þet he haueð to selde igan to chirche. and ilome mid his honde idon þet he don ne schulde: þenne wule his heorte ake also his fet and his honde: if heo þurh irnene neile were þurh-stunge. and if we þus us solue willeliche pineð: þenne maze we beon godes lornigkinchtes². þenne *we maze him folege. and mid him bileue. Biddeð ure drihten þet ȝe moten efter him kume and þene fule onkume for-lete þa þe douel haueð in ow ibroht of sunne and edhalde þet brihte ikunde: þet god haueð in ow ibroht of saule and of likame. and þe klenesse of ower fulluhte þet ȝe habbeð et þe fonstan underfonge. and þet ȝe moten þe rode bere. þe god ow to munegeð. and him folege and mid him bileue. *Quod nobis prestare dignetur qui uiuit & cetera.* Amen.

¹ MS. nuð.

The ladder of sinful men.

The spiritual cross is called heart-sorrow.

Sorrow for sins of the flesh ;

sorrow for neglect of duties.

² ? leorning-knichts.

* [Fol. 56a.]

Pray to be delivered from the foul guest of sin.

XVI.

BE STRONG IN WAR.

*E*stote fortes in bello et pugnate cum antiquo serpente et accipietis regnum eternum dicit Dominus. This word that I now declare unto thee, our Lord uttered at a time when he dwelt in the land of Jerusalem, and admonished all that were (there) to fight bravely (strongly); and because the fight (conflict) was strong to master and difficult to undertake, he promised them great reward provided they would undertake this conflict, and saith, *Estote fortes, &c.*—Be strong in battle, and fight with the old serpent, and if ye be stronger than she, ye shall have for your reward eternal bliss. *Quia diversa genera hominum sequebantur eum, et ipse dixit sermones suos, tum ad discipulos, tum ad hos, tum ad illos; aperiendum est et quibus, et de qua fortitudine et de quo bello, et de qua serpente hoc dixerit.* Many kinds of men followed our Lord in this life, some to get their faith from him, others to get their daily bread, and some to try if they might take him unawares in sin. Therefore it is good that you should be told whom he admonishes to this warfare. Some men loved their sins and would not forsake them; he admonishes not them to this fight, nor those who have forsaken their sins but have not repented of them; but he admonishes to this fight those who have repented of their sins, or are possessed with the spirit of repentance, and specially the twelve apostles, and among them the lord Nathaniel, whose day it is to-day. Of the strength that God admonishes us to speaks *Liber Sapientie*, that is, the Book of Wisdom, and saith, *Fortitudo simplicis est via Domini*—God's way is strength to the simple man. Simple or double is each man; that sheweth the lord St. James, and saith [of the double man], *Vir duplex animo inconstans est in omnibus viis suis*—The double-faced man is unsteadfast in all his ways. But Job was a simple and righteous man, and so good a man that our Lord himself praised him, and said that under heaven there was none like unto him. *Via Domini qua venit ad nos et nos ad eum, misericordia et veritas*—The way that God

XVI.

[ESTOTE FORTES IN BELLO.]

[*E*] *stote fortes in bello & pugnate cum antiquo serpente. & accipietis regnum eternum dicit dominus.* Pis word þe

ich nu þe for-tech¹ : seide ure drihten et sume time þa he wunede ine þe londe of ierusalem. and munegeðe alle þet weren to stronge fechte. and for þon þe þet fecht wes strong to ouer-cumen. and uuel to underfone : he bi-het hom muche mede wið þan þet heo walde þis fecht underfon and seið. *Estote fortes & cetera.* beoð stronge on fihte. and fihteð wið þe alde neddre. and if 3e beoð strengre þe heo : 3e sculen habben to me[de] eche blisse *Quia diuersa genera hominum sequebantur eum. & ipse dixit sermones suos. tum ad discipulos. tum ad hos. tum ad illos. aperiendum est et quibus. et de qua fortitudine et de quo bello. et de qua serpente hoc dixerit.* Monie kunnes men folezeden ure drihten ine þisse liue : summe to fechen heore bileue et him. summe to fechen heore deis fode. summe to kunnen if heo mihten him mid sunne undernime *per fore hit is god þet Mon ow segge hwiche he munegeþ to þis fehte. Summe men luueden heore sunne. and nalden heom forleten. he ne munegeð noht heom to þis fiht. ne for þon þa þe hefden heore sunne forleten. and nawiht ibet. Ah þa he munegeð to þis feht : þet hefden heore sunne ibet. oþer on bote bifongen. and nomeliche þe twelf apostles. and among heom þe lauerd. N. hwas dei hit is to dei. of þe streinþe þet god us to munegeð spech liber sapientie. þet is þe boc of wisdom and seið. *fortitudo simplicis est uia domini.* Godes wei is streinðe þe anfalde monne. Anfald oðer twafald is ech mon þet kimed² þe lauerd saint Iame. and seið. *Vir duplex animo inconstans est in omnibus uis suis.* Pe twafalde .Mon. is unstapelfest : on alle his weies. Ah Iob wes anfald rihtwis .Mon. and swa godmon : þet ure drihten him solf hine herede. and seide þet under houene ne nan his ilike. *Via domini qua uenit ad nos & nos ad eum*

These words were spoken by Christ in Jerusalem.

¹? forð-teah.

Fight with the old adder.

Of the divers kinds of men who followed our Lord.

* [Fol. 56b.]

Concerning those whom Christ admonishes to warfare.

²? kunneð.

Simple or double is each man.

Of the simple man.

came unto man, and man cometh unto him, is called mercy and truth. God showed mercy to man when he sent his patriarchs and prophets to proclaim his wonders. Truth he showed to man when he himself came, as he had promised, and delivered us out of everlasting woe. Let us thank him for it. Mercy a man shows to himself when he bethinks of his sins, and sorely bemourns them, and prays for mercy. Truth a man shows to himself when he makes known his sins to his priest just as he has committed them. And against what foes we ought to fight the apostle thus saith, *Non est nobis colluctatio adversus carnem et sanguinem, sed adversus rectores tenebrarum*—We are not to fight against flesh and blood, but against the accursed spirits that rule the darkness. *Sed ab hoste invisibili difficile cavetur*—But evil (hard) it is to fight against this foe whom we are not able to see, and the blows are hard to ward off, and we never know on which side they will fall. But wherefore does our Lord call this foe an adder (serpent)? *Diabolus nominatur hic serpens, propter tria. Invidia tabescit; sine strepitu serpet; quod pungit, veneno afficit*—The serpent doth three things bodily that the devil doth spiritually. The serpent hath envy and hatred; the serpent creeps secretly; the serpent poisoneth all those that she stings. So hath the devil envy and hatred towards man, and could endure that men were dead, though he himself were none the better for it. As the book saith, *Per invidiam intravit mors in orbem terrarum*—Through envy and hatred came death into the world. Again, the serpent creepeth secretly; so doth the devil into the eyes of men, if they are open to behold idleness and vanity; into the ears, if they are open to listen to slander, idle stories and lies, and other things that are against God's behests; into the nose, when the nose is open to smell illicit breath (smells); in the mouth, when it is open to lie, or sinneth in excessive eating and in over-drinking; into the privy parts the devil creepeth secretly, when they are ready to (commit) lascivious deeds. *Hæ sunt quinque portæ mortis per quas ingreditur auctor mortis ut afferat mortuos*. These are the five gates through which the worker of death cometh in, and therein death also, as the psalmist saith, *Per mille meandros agitât quieta corda*—With a thousandfold devices he

misericordia & ueritas. þe wei þet god com in to monne. *and*
 mon kumeð in to him : is ihaten mildheortnesse, *and* soðfest-
 nesse. Mildheortnesse God kudde monne : þa þe he sende his
 patriarken *and* propheten : for to bodien his tokume. Soðfest-
 nesse he kudde mon : þa þe he him self com also he hefde bihaten.
and us alesde ut of eche wawe. Iþonked wurðe him. Mildheort-
 nesse me kuð him soluen : henne¹ he him bi-pengð þet he isuneg-
 ed haueð. *and* þet sare bimurneð. *and* milce bit. Soðfestnesse
 *me kuð him solue : hwenne he his sunnen undeð to his proste. * [Fol. 57a.]
 alswa also he heom haueð idon *and* to-zeines hwiche fan we
 azen to fechte þe apostel seið. *Non est nobis colluctatio aduersus*
carnem et sanguinem. sed aduersus rectores tenebrarum. We ne
 azen naut to fihten to-zeines fleis *and* blod : ah to-zeines þa
 awariede gastes þet weldeð posternesse. *sed ab hoste inuisibili*
difficile cauetur. Ah uuel hit is to werien to-zeines þene fa : þe
 .Mon. ne mei naut ison. *and* þe dundes boð uuel to kepen : þet
 mon nat nefre on hwilche halue ho wilen falle. Ach for-hwi
 nemneð ure drihten þis fa to neddre. *Diabolus nominatur hic*
serpens : propter tria. Inuidia : tabescit. sine strepitu : serpit.
quod pungit : ueneno afficit. [ned]dre deþ þreo ping licamliche :
 þet þe douel deð gastliche. Nedre haueð niþ *and* onde. Nedre
 smuþeð derneliche. nedre attreð al þet heo priked. Swa haueð
 þe douel nih² *and* onde to monne. *and* polede³ þet Mon ded were :
 þeh him self þe betre nere. also þe boc seið. *Per inuidiam in-*
trahit mors in orbem terrarum, þurh nið *and* onde com deð in
 to þe worlde. Eft sone smuþeð derneliche : swa deð þe douel
 ine þe monnes eþen : if ho boð opene to bihalden idel *and*
 unnet. Ine þe : eren : if ho boð opene to lusten hoker. *and* spel.
and leow. *and* oðer ping þet boð to-zeines godes heste. Ine þe
 nose : hwenne þe nose bið open to smelle unlofne breð. Ine þe
 muðe. hwenne þe *muð is open for to lizen. oðer suneþeð on
 muchele ete *and* on ouer drinke. Et þe schape þe douel smuþeð
 in derneliche : hwenne hit bið ȝaru to galiche deden. *Hee sunt*
quinque porte mortis per quas ingreditur auctor mortis ut afferat
mortuos. Þis beoð þe fif ȝeten þurh hwam kimð in deðes wurhte.
and per ine deð also þe lof-songere seið. *Per mille meandros*

Of God's
mercy and
truth to man.

¹ ? hwenne.

* [Fol. 57a.]

We are com-
manded to
fight against
the spirits of
darkness.

Why the devil
is called a
serpent.

² ? nið.

³ ? wolde.

Through envy
death came
into the
world.
The devil
creeps into
man through
his five senses.

* [Fol. 57b.]

troubles the thoughts that formerly were (at peace) together, and woundeth the soul. But may our Lord, that admonishes us to fight against the old adder (serpent), give us power and strength to have the same weapons that the apostle speaks of, thus saying, *Induite vos armaturam dei sumentes lorica[m] fidei, galeam spei, scutum caritatis, gladium spiritus, quod est verbum dei*—Clothe you with the weapons of God, and take good belief for your hauberk, hope for a helmet, true love (charity) for a shield, and God's word for a sword. *His armis munitus vicit David Goliath*. With these weapons was David armed when he overcame Goliath the enemy; so desires God that we may herewith overcome the old serpent, and have for our reward everlasting bliss. *Quod nobis prestare dignetur qui vivit et regnat deus, &c.* Amen.

XVII.

SERMON ON PSALM CXXVI. 6.

*E*untes ibant flebant, mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David speaks in a passage in the psalter, and makes us understand in what wise the holy men honoured our Lord in this life, and what reward they shall have for their fair service, and thus saith, *Euntes, &c.* They went weeping and sowed, and shall afterwards come and reap in joy. He speaketh of what was to come, as if it were come, for he knew that it should come. *Sed quo euntes? in mortem*—But whither were they going? from worldly joy unto bodily woe; from health into sickness; from rest into toil; where their bodies should be mortified until they came to their lives' end. *Quas lacrimas fundentes? tum compunctionis, tum compassionis, tum peregrinationis, tum contemplationis*—What tears shed they? Sometimes they shed hot tears for their own sins when they bethought that they had sinned, and sorely bemoaned it and prayed for mercy. *Tales lacrimas fudit Maria*

agitat quieta corda. Mid þusend falde wrenche he to-drefeð þe þonk þet erre weren to-gedere. *and* wundep þe saule. Ah ure drihten þet munegeð us to fechten te-zeines þet¹ alde neddre: 3eue us mihte *and* streinðe to habben þet¹ ilke wepne þa þe apostel spekeð of *and* seið. *Induite uos armaturam dei sumentes lorica fidei. Galeam spei. scutum caritatis. gladium spiritus: quod est uerbum dei.* Scrudeð ow mid godes wepne. *and* nimeð gode ileue to burne. To hope to helme: soðe lue to scelde. godes word to sworde. *His armis munitus uicit dauid Goliath.* Mid þis wepne wes dauid iscrud þa he goliath þe fond ouer-com. swa wile god þet we moten her mide þe alde neddre ouercume. *and* habbe to mede endelese blisse. *Quod nobis prestare dignetur qui uiuit et regnat deus, et cetera.* Amen.

May God give us strength to fight against the serpent.
1? þe.

Our spiritual armour.

XVII.

[SERMO IN PS. CXXVI. 6.]

[**E**] *untes ibant et flebant. mittentes semina sua. Venientes autem uenient cum exultatione portantes manipulos suos.* Þe halie prophete dauid spekeð on ane stude in þe sauter. *and* dep us to understonden on hwiche wise þe halie .Men. hersumden ure drihten *ine pisse liue. *and* hwiche mede heo sculen habben for hore feire seruise *and* þus seið. *euntes et cetera.* heo oden wepende. *and* sowen *and* sculen eft cumen mid blisse *and* mawen. he spekeð of þet wes to cumene also hit icumene were. for he wiste þet hit cume sculde. *Sed quo euntes: in mortem.* Ach hwider wenden heo: from worliche wunne ine likamliche wawe. fram hele: in unhele. from reste in to swinke. *and* þer hore likame pineden for to þet heo comen to his² liues ende. *Quas lacrimas fundentes. tum compunctionis. tum compassionis. tum peregrinationis. tum contemplationis.* hwiche teres scheden ho: oðer hwile heo scheden hate teres for hore aȝen sunnen: hwerne ho hom biðohten þet heo isuneged hefden. *and* þet sare bimurneden. *and* milce beden. *Tales*

The words of the Psalmist.

* [Fol. 58a.]

Of those that sowed weeping.

They went from joy into woe.

² sic.

They shed hot tears for their sins.

Magdalene quando lavit pedes Domini—Such tears shed Mary Magdalene when she washed our Lord's feet, and she herself became washed of her foul sins. *Interdum videntes aliquos affligi multotiens fuderunt lacrimas compassionis*—Sometimes the holy men shed hot tears for their fellow-Christians' woes, when they saw their fellow-Christians suffer affliction or fallen into sickness, for which they sincerely pitied them, and, as far as they were able, relieved their necessities. *Tales lacrimas fudit dominus quando Lazarum suscitavit*—Such tears shed our Lord when he saw the sisters Martha and Mary Magdalene weep for their brother's death; and our Lord, in compassion for them, shed hot tears from his holy eyes, and raised their brother, so that they ceased their weeping, and their hearts and their weeping were turned to great joy. *Plerique et tedio vite presentis affecti fuderunt lacrimas peregrinationis*—Sometimes the holy men shed hot tears because weary of the world, for they were sorry because this earthly life lasted too long for them. *Tales lacrimas fudit Job; quando dicebat. Tedet animam meam vite mee*—Such tears shed Job when he uttered these words, "Woe is my soul that my life lasteth thus so long!" And David the prophet wept because disgusted with the world when he said, *Heu michi, &c.*—Woe is me now that my exile is here so long protracted, and that I must dwell in a strange land. *Hoc autem dicebat, quia non habemus hic manentem civitatem; sed in celis debet esse conversatio nostra.* That he said, because we dwell here as exiles, but our abode is in heaven if we strive thereafter. *Justus autem cum languet pro desiderio cœlestis patrie fundit lacrimas contemplationis*—The righteous man, that with the eyes of his heart looks into heaven and seeth the great bliss to which he is invited, will soon long to go thitherward, and when he may not come thither as quickly as he would he sendeth thither his hot tears. *Utrasque lacrimas, scilicet peregrinationis et contemplationis fudit fortasse apostolus quando dicebat, cupio dissolui et esse cum Christo*—Each of these tears shed the apostle, at least, I ween, when he said, "I would that I were dead, for I long for Christ." *Hæ quatuor lacrimæ sunt quatuor aquæ, quibus lavari jubemur per Isaiam*

lacrimas fudit Maria Magdalene quando lauit pedes domini.
 swiche teres scedde. M. Magdalene: þa heo¹ wosch ure drihtenes
 fet. and heo werð hire solf waschen of hire fule sunnen. *Interdum*
uidentes aliquos affligi multotiens fuderunt lacrimas compas-
sionis. Oðer hwile þe halie .Men. scedden hare teres: for heore
 emcristene wawe. hwenne ho isezen hore emcristene wandrede
 polie. oðer in seknesse bifalle and þet hom sare rowð. and bi
 heore mihte hore node bette. *Tales lacrimas fudit dominus*
quando lazarus suscitauit. swiche teres schedde ure drihten: þa
 he iseh Martham and Mariam Magdalene þe sustren wepe for
 hore broðer deð and ure drihten þurp rouðe þet he efde of hom:
 schedde of his halie eþene hate teres and hore *broðer arerde
 and weren stille of hore woþe. and iturnd hore horte and heore
 woþe to mucþele blisse. *Plerique et tedio uite presentis affecti*
fuderunt lacrimas peregrinationis. oðerhwile þe halie .Men. sched-
 den hate teres for laþe of þe worlde: for hom ofþuchte þet þis
 orliche² lif hom to longe leste. *Tales lacrimas fudit Iob: quando*
dicebat. Tedet animam meam uite mee. swiche teres schedde
 iob: þa þe he þos word seide. Wa is mine saule: þet mi lif þus
 longe ilest. and dauid. þe prophete wop: for laðe of þe³ world:
 þa he seide. *heu michi et cetera.* Wume nu þet min utþiwiste
 is her swa longe ituped. and þet ic scal wunien in unkuþe londe.
Hoc autem dicebat. quia non habemus hic manentem ciuitatem:
sed in celis debet esse conuersatio nostra. þet he seide for we
 wunieð here also fleme. Ah ure erde is in houene: if we þer
 efter erneð. *Iustus autem cum languet pro desiderio celestis*
patrie fundit lacrimas contemplationis. Þe rihtwise .Mon. þet
 mid þe eþene of his horte bihalt in to houene and sicð þe
 mucþele blisse þet he is to ileðed: him wile sone longe þiderward
 and hwenne he ne mei þider cume also raðe se he walde: he
 send þider his hate teres. *utrasque lacrimas. scilicet peregrinati-*
onis & contemplationis fudit fortasse apostolus quando dicebat.
cupio dissolui & esse cum Christo. Eiðer of þisse teres schedde
 þe apostel leste ich wene. þa þe he seide ich walde þet ich ded
 were: for me longeð to criste. **hee quatuor lacrimae sunt .iiii.* or
aque quibus lauari iubemur per isayam dicentem. Lauamini

¹ þe has been
 dotted out
 before heo.

They shed
 tears on
 account of
 their fellow-
 Christians'
 woes.

* [Fol. 58b.]

They shed
 tears because
 weary of the
 world.
² ? eorðliche.

³ ? þere.

Our abode is
 in heaven.

The good man
 sends his tears
 there.

* [Fol. 58a.]

dicentem, Lavamini, mundi estote—These four kinds of tears are the four waters in which we are commanded to wash and become clean. *Lacrima compunctionis est amara sicut aqua maris*—The tear that a man weepeth for his own sin is as salt water, and therefore it is named sea-water. *Lacrima compassionis comparatur aque nivis, quæ defluit contra calorem solis*—The tear that a man sheds for the sins of his fellow-Christian is called snow-water, for it melts from the tender heart as doth the snow against the sun. *Lacrima peregrinationis comparatur aque fontis, quia sicut hæc ebullit de terra, ita illa de cordis angustia*—The tear that a man weepeth for loathing of this world is called well-water, for it (the tear) wellet from the heart as doth water from the well. *Lacrima contemplationis comparatur aque roris, quia sicut aqua illa nutu dei trahitur ab imo in altum, ita illa emanat per alti desiderium*—The tear that a man weepeth through longing for heaven is called dew-water, for as the sun draweth up the dew and maketh thereof the rains to come, so the Holy Ghost maketh the man to look up to heaven, and when he may not thither come as quickly as he would, he sendeth thither his hot tears. And what reward shall they receive on account of this sending (message)? *Salutem eternam, lucem perpetuam, vitam sempiternam*—Everlasting salvation, perpetual light, and eternal life. And it is God's will that we should sow these four kinds of tears above the earth, so that we may for our reward have eternal salvation, perpetual light, and endless life. *Quod nobis prestare dignetur, &c. Amen.*

XVIII.

A MORAL ODE.

I am now older than I was in years and in lore,
 I wield more than I did, my wit ought to be more.
 Well long have I been a child, in words and in deeds,
 4 Though I be old in years, too young am I in wisdom.

mundi estote. þos fure kunnes teres boð þe fuwer wateres: þa þe beoð ihaten us on to weschen þurh ysaïam þe prophete þus quepende. beoð iweschen: *and w[u]nieð clene. Lacrima compunctionis est amara sicut aqua maris.* Þe tere þet mon wepð for his aȝen sunne: is also salt water. *and* þer fore hit is inemned see water. *Lacrima compunctionis comparatur aque niuis: que defluit contra calorem solis.* Þe ter þet .Mon. schet for his emcristenes sunne: is inemned snaw water for hit melt of þe neche¹ horte swa deð þe snaw to-ȝeines þe sunne. *Lacrima peregrinationis: comparatur aque fontis. quia sicut hec ebullit de terra: ita illa de cordis angustia.* Þe ter þet .Mon. wepð for laðe of pisse liue: is inemned welle water. for he welleð of þe horte swa doð water of welle. *Lacrima contemplationis comparatur aque roris. quia sicut aqua illa nutu dei trahitur ab imo in altum: ita illa emanat per alti desiderium.* Þe ter þet .Mon. wepð for longinge to heouene: is inemned deu water for als wa se þe sunne drach up þene deu. *and* makeð þer of kume reines: swa makeð þe halie gast þe .Mon. bi-halden up to houene. *and* hwenne he ne mai pider cume also raþe se he walde: he send pider his hate teres. *and* hwiche mede sculen ho fo of pisse sönde: *Salutem eternam. lucem perpetuam. vitam sempiternam.* eche hele. *lestende liht. *and* endeles lif. swa wile god þet we moten pis fouwer kunnes teres sawen biuuen² orðe þet we moten to mede habben eche hele. *and* lesten[de] liht. *and* endeles lif. *Quod nobis prestare dignetur, et cetera.* Amen.

These four tears are four kinds of waters.

1. Salt-water.

2. Snow-water.

¹ ? nesche.

3. Well-water.

4. Dew-water.

The reward for these tears.

* [Fol. 59b.]

² ? buuen.

XVIII.

POEMA MORALE.

*I*ch em nu alder þene ich wes awintre and a lare*.

Ich welde mare þene ich dede mi wit ahte³ bon mare.

Wel longe ich habbe child ibon a worde and a⁴ dede

4 *þah ich bo a wintre ald to ȝung ich em on rede.*

My wit increases not with my years.

³ ? ah.

⁴ ? ec a.

* The italics represent the rubrical letters of the MS.

- An idle life have I led, and still appear to lead ;
 When I bethink me well of it, full sore I am in dread.
 Most all that I have done befalls to childhood (childishness).
- 8 Full late I have repented me, but may God have mercy upon me !
 Many idle words I have uttered since I could speak,
 Many childish deeds I have done, of which I now repent.
 Most all that erewhile pleased me, it now displeaseth me.
- 12 He who followeth his will much, he deceiveth himself.
 I might have done better, had I the discretion ;
 Now I would, I am unable, through age and infirmity.
 Old age is stolen upon me before I became aware of it,
- 16 I might not see before me for smoke nor for mist.
 Slow are we to do good, and all too bold to do evil ;
 More do men stand in awe of men than they do of Christ.
 Those who do not well while they may, full often shall they rue it,
- 20 When they shall mow and reap what they previously had sown.
 Do for God what ye may, the while ye are alive.
 Let no man trust too much neither to child nor to wife (women) ;
 For he who forgetteth himself for wife or for child,
- 24 He shall come into an evil place, except God be merciful to him.
 Send some good thing before you, the while ye may, to heaven,
 For better is one alms before than are seven afterwards.
 All too often I have trespassed in works and in words,
- 28 All too much have I spent, too little hid in hoard.
 Prefer not to thyself thy kinsman nor thy kinswoman,
 For a fool is he that is a better friend to others than to himself ;
 Let no wife trust to her husband, nor husband to his wife,
- 32 Be every man for himself, the while that he is alive.
 Wise is he who thinks of himself the while he may have life,
 For soon will he be forgotten both by strangers and by kin.
 He who does not well while he may shall not (be able) when he
 would.
- 36 Many kinds of sore trouble have often the infirm.
 No man shall delay nor be slow to do good,
 For many a man promises well, but it forgetteth soon.
 The man who desires to make sure of God's bliss,

- Vnnet lif ich hadde iled. *and* 3et me pingþ ilede.
 Penne ich me bi-penche wel ful sare ich me adrede.
 mest al þet ich hadde idon bi-fealt to child-hade.
- 8 Wel late ich hadde me bi-pocht : bute God me nu rede.
 Fole idel word ich hadde iqueðen soððen ich speke kuðe.
 fole 3unge dede idon : þe me of-pinchet nuðe.
 Mest al þet me likede er nu : hit me mislikeð
- 12 þa muchel fulieð his wil : hine solf he biswikeð.
 Ich mihte hadde bet idon. hefde ich þe iselpe.
 Nu ich walde ah ich ne mei : for elde *and* for un-helpe.
 Elde me is bistolen on. er ich hit wiste.
- 16 ne michte ich seon bi-fore me. for smike ne for miste.
 Er3e we beoð to done god. *and* to ufele al to priste.
 Mare eie stondeð men of monne þanne hom do of criste.
 þe wel ne doð þe hwile þe ho mu3en. wel oft hit schal rowen :
- 20 þenne 3e mawen sculen *and* repen þet ho er sowen.
 Do he to gode þet he mu3e þe hwile þet he bo alieue.
 ne lipnie na mon to *muchel to childe ne to wiue.
 þe him solue for3et for wiue ne for childe :
- 24 he scal cumen in uel stude bute him God bo milde.
Sendeð sum god bi-foren eow. þe hw[i]le þet 3e mu3en to
 houene.
 for betere is an elmesse biforen : þenne boð *after* souene.
 Al to lome ich hadde igult a werke *and* o worde.
- 28 Al to muchel ich hadde ispent. to litel ihud in horde.
 Ne beo þe loure þene þe solf : ne þin mei. ne þin mæ3e.
 Soht¹ is þet is oðers monnes frond betre þen his a3en.
 Ne lipnie wif to hire were. ne were to his wiue
- 32 Bo for him solue ech .*Mon.* þe hwile þet he bo alieue.
Wis is þe to him solue þenche þe hwile þe mot libben.
 For sone wule hine for3eten þe fremede *and* þe sibbe.
 þe wel ne deð þe hwile he mai : ne scal [he] wenne he walde.
- 36 Monies monnes sare iswinc haddeð oft unholde.
 Ne scal na mon don afirst. ne slawen wel to done.
 for moni mon bihateð wel þe hit for3eteð sone.
 þe .*Mon.* þe wule siker bon to habben Godes blisse.

I have been
too much of
a child.

I might have
done better
had I been
wise,
but old age
now prevents
me.

We shall reap
what we sow.

*[Fol. 60a.]
Trust not in
wife nor child.

Send some
good before
you to
heaven.

¹ sic.
He is a fool
who is a
better friend
to others than
to himself.

Delay not to
do good.

- 40 Let him do well while he may, then shall he have it with certainty.
These rich men ween to be safe through wall and ditch.
He putteth his treasure in a secure place who sendeth it to heaven,
For there he need not be afraid of fire nor of thief,
- 44 For there may no one deprive him of it, the foe nor the friend ;
There need he have no care of gifts nor of rewards.
Thither he sendeth and carries himself too little and too seldom.
Thither we should turn, and do well often and frequently,
- 48 For there shall no one rob us with wrongful (unjust) judgments.
Thither should ye eagerly turn, would ye God believe,
For there may no one rob you of it, neither king nor reeve.
All the best that we might have, thither should we send it,
- 52 For there we might find it again and have it for ever.
Those who do here any good for to have God's mercy,
They shall find it all there, and a hundredfold more.
He who will hold his wealth wisely while he may enjoy it,
- 56 Let him give it away for God's love, then doth he keep it well.
Our labour and our produce is often wont to dwindle away,
But what we do for God's love, we shall find it all again.
No evil shall go unpunished, nor any good unrequited.
- 60 Evil we do all too much, and less good than we ought.
He who doth most for good and least for evil,
Both too little and too much shall both afterwards seem to him.
There shall our work be weighed before the King of heaven,
- 64 And there shall be given us the reward of our labour according to
our deserts.
Each man with what he has may purchase the kingdom of heaven,
He who hath more and he who hath less, both alike may ;
He even so with his penny, as the other with his pound.
- 68 This is the most marvellous bargain (chaffare) that any man ever
might find,
And he who may not do more, he may do it with his good-will,
As well as he that hath of gold many a heap.
And often God is better pleased when one giveth him less ;
- 72 And his works and his ways are mercy and righteousness.
A little gift is acceptable to God that cometh of good-will,

- 40 do wel him self hwile *þet* he mai : þenne haueð he his mid
iwise.
þes riche .*Men.* weneð bon siker þurh walle *and* þurh
diche.
þe deð his echte on sikere stude he hit sent to heueneriche. Heaven is the
For þer ne þerf he bon of-dred of fure ne of þoue . safest place
for our trea-
sures.
44 þer ne *þerf he him binimen þe laðe ne þe loue. * [Fol. 60b.]
þer ne þerf he habben kare of ȝefe ne of ȝelde.
þider he sent. *and* solf bereð to lutel *and* to selde.
þider we sculen draȝen *and* don wel ofte *and* ilome.
48 for þer ne scal me us naut binimen mid wrangwise dome.
þider ȝe sculen ȝorne draȝen. walde ȝe god ileue.
for ne mei þer¹ hit ou binimen king ne reue.
Al *þet* beste *þet* we hefden þider we hit solde senden
52 for þer we hit michte finden eft. *and* habben buten ende.
þo þe er doð eni God for habben godes are.
al he hit scal finden eft þer *and* hundred fald mare.
þe þet echte wile habben wel hwile þe he muȝe es welden.
56 Giue hies for godes luue : þenne deþ hes wel ihalden.
Vre swine and ure tilþe is ofte iwoned to swinden.
Ach *þet* þe we doð for godes luue : eft we sculen al finden.
Ne scal nan ufel bon unbocht. ne nan god unforȝolden.
60 Vfel we doð al to muchel. *and* god lesse þenne we sculden.
þo þe mest doð nu to gode. *and* þe lest to laðe.
Eiðer to lutel *and* to muchel scal þunchen eft hom baþe.
þer me scal ure werkes weien bi-foran þe heuen king.
64 *and* ȝeuen us ure swinkes lan efter ure erninge.
Ech mon mid þet he hauet mei buggen houene riche.
þe mare haueþ *and* þe þe lesse : baþe hi *muȝen iliche.
Also mid his penie also oðer mið his punde.
68 *þet* is þe wunderlukeste chep : *þet* eni mon efre funde.
And þe ðe mare ne mai don : do hit mid his gode þonke.
Also wel se þe þe haueð golde fele manke.
And oft god kon mare þonke þen þe him ȝeueð lesse.
72 *And* his werkes *and* his weȝes his milce. *and* rihtwisnesse.
lutel lac is gode lof : *þet* kumeð of gode wille.

¹ MS. *þet*.

We should
send there the
best that we
have,

that is, we
should distri-
bute our alms
for the love of
God.

Each man
may purchase
heaven's
kingdom,
*[Fol. 61a]
the poor with
his penny and
the rich with
his pound.

A little offer-
ing is accept-
able to God.

- And worthless is great gifts when the heart is evil.
 Heaven and earth he surveys ; his eyes are so bright,
 76 Sun and moon and heaven-fire (lightning) are dark compared to
 his light.
 Nothing is hidden from him, so great is his might,
 Let it be done ever so secretly, or in so dark a night,
 He knoweth what we think and what do all living creatures.
- 80 There is no lord like Christ, nor king like our Lord.
 Heaven and earth, and all that is, are enclosed in his hand ;
 He doth whatever his will is, in water and on land ;
 He made fishes in the sea, and fowls in the air ;
- 84 He protects and (rules) wieldeth all things, and created all creatures ;
 He is beginning without beginning, and end without end ;
 He alone is always in each place, turn wherever thou may ;
 He is above us and beneath, before and behind.
- 88 He who God's will doth, everywhere may he find him ;
 Each whisper he hears, and he knows all deeds,
 He perceives each man's thoughts. What shall avail us
 We who break God's behests and sinneth so often ?
- 92 What shall we say or do at the great doom,
 We who loved unright, and an evil life led ?
 What shall we say or do, when the angels shall be in dread ?
 What shall we bear before us, with what shall we make peace-
 offering,
- 96 We that never did good, to (please) the heavenly Judge ?
 There shall be so many devils who will accuse us ; [saw,
 And they have not forgotten anything of all that they previously
 All that we did wrong here they will make it known there.
- 100 They have all in their writing that we did amiss here,
 Except we repented of it, the while we were here.
 Though we knew not nor saw them, they were our fellows (com-
 panions).
 What shall whoremongers do, the traitors, and the perjured ?
- 104 Why are so many folk called and so few chosen ?
 Why were they conceived—wherefore were they born—
 That shall be doomed to death and evermore forlorn (damned) ?

- And ec-lete*¹ muchel ȝeue of þan þe herte is ille. ¹ ? et-lete.
- Houene and horþe he ouer sich. his eȝen boð swa brichte
- 76 *Sunne and mone and* houen fur boð þestre aȝein his lihte.
 Nis him noht forholen nihud. swa muchele boð his mihte. Nothing is hidden from God.
 nis hit ne swa derne [idon] ne [a] swa þostre nihte.
 he wat wet þenkeð *and* hwet doð alle quike wihte.
- 80 *Nis na lauerd swich se is crist.* ne king swuch ure drihten.
 houene *and* orðe *and* al þet is biloken is in his honde. All is under his hand.
 he deð al þet his wil is : a wettre *and* alonde.
 He makede fisses in þe se *and* fugeles in þe lifte.
- 84 he wit *and* waldeð alle þing *and* scop alle scefte.
 he is hord buten horde *and* ende buten ende.
 he ane is eure an ilche stude wende þer þu wende. He alone is everywhere.
 he is buuen us *and* binopen. biforen *and* bihinden.
- 88 þe þe deð godes wille uwer he mei him finden.
Helche rune he iherð and wat [he] alle deden. He hears, sees, and knows all things.
 he þurp-sicheþ uches monnes þonc. wi hwat scal us to rede.
- We þet brokeð godes hese *and* gulteð swa ilome.
- 92 hwet scule we seggen oðer don et þe muchele dome
 þa þe luueden unriht *and* ufel lif *leden. * [Fol. 61b.]
 Wet sculen ho seggen oðer don : þen þe engles bon of-dred.
hwet sculen we beren biforen us mid hom scule we iquemen.
- 96 þo þe neure god ne dude þe houenliche deme[n].
 þer sculen bon doule swa fole þet wulleð us forwreien.
And nabbeð hi naþing forȝeten of al þet ho [ere] iseȝen.
 Al þet we misduden her : ho hit wulleð kuðe þere.
- 100 Al ho habbeð in hore write þet we misduden here.
 [Buten we habben it ibet þe wile we her were]
 Þach we nusten ne niseȝen. ho weren ure ifere.
*Hwet sculen ordlinghes*² don þa swicen *and* ta for- ² ? orlinges.
 sworene
- 104 hwi boð fole iclepede. *and* swa lut icorene
 wi hwi weren ho biȝeten to hwon weren ho iborene.
 þet sculen bon to deþe idemet. *and* eure ma forlorene.

At Doomsday
the devils will
be our
accusers.

- Each man shall accuse and condemn himself,
 108 His own works and his thoughts for a witness he shall summon.
 No man may so well judge him, nor so rightly,
 For none knoweth him so well, except God alone.
 Each man knoweth himself best, his works and his will.
- 112 He who knows least often says the most ; he who knows all, is
 often silent.
 There is no witness so great as a man's own heart.
 Whoso saith that he is whole, he himself knows best his smart.
 Each man shall doom himself to death or to life ;
- 116 The witness of his own work shall drive (urge) him thereto.
 All that each man hath done since he came to manhood
 As if he saw it written in a book, so shall it seem to him then.
 But the Lord judgeth no man by the beginning of his life,
 120 But all his life shall be such as is his ending (death) ;
 If that his end is evil the whole is evil, and all is good if his end
 is good. [given us.
 God grant that our end may be good, and preserve what he has
 The man that will not do any good, nor ever lead a good life,
- 124 Ere death and judgment come to his door he may be sore afraid
 That he cannot then pray for mercy (for it often happens so) ;
 Therefore he is wise that watches and prays and repents before
 the Doom.
 When death is at the door, too late he cries for mercy ;
- 128 Too late he hateth evil work who is unable to do it any more.
 We ought well to believe that, for our Lord himself hath said it,
 At what time soever a man repenteth of his misdeeds,
 Sooner or later, mercy he shall find ;
- 132 But he that hath not repented, very much has he to repent of.
 Many a man saith, who thinketh of the torment that shall have
 an end,
 May I not pray better to be delivered from bonds at Doomsday ?
 Little he knoweth what is suffering, and little does he know
- 136 What heat is there where the soul abideth, how bitter the wind
 there bloweth ;
 Had he been there one day, or two bare hours,

- Ech .*Mon.* scal him solue þer biclepie *and* bidemen.
 108 his aȝen werch *and* his þonc te witesse he scal demen¹.
 ne mei him na *Mon* alsa wel demen ne alswa rihte
 for nan ne knauð him ase ȝere : buten ane drihte.
 Ech .*Mon.* wat him solue best : his werkes. *and* his wille.
 112 Þe ðe lest wat biseið ofte mest : þe hit al wat is stille.
 nis nan witesse alse muchel se monnes aȝen horte.
 Wa se seið þet he bo hal. him self wat best his smirte.
 Ech .*Mon.* scal hin² self demen to deðe oðer to liue.
 116 þa witesse of his aȝen werch : hine þer to scal driue.
 Al þet ech .*Mon.* haueð idon soððen he com to monne
 sculde he *hit sechen o boke i writen he scal ipenchen
 þenne.
 Ah drihten ne demeð nenne .*Mon.* after his biginnigge.
 120 ah al his lif scal bon sulch boð his endinge.
 ȝef þet *his* [ende is] *uel al hit is uel and* [al] God ȝefe
 god his ende.
 God ȝeue þet ure ende bo god. *and* wite þet he us lende.
 þe .*Mon.* þet uuel³ don na god. ne neure god lif leden.
 124 er deð *and* dom come to his dure he mei him sare
 adreden.
 þet he ne muȝe þenne biden are. for þet itit ilome.
 for-þi he is wis þe biet *and* bit *and* bet bi-fore dome.
 Wenne deð *is attere dure* wel late he biddeþ are.
 128 Wel late he latheð uuel werc : þe ne mei hit don ne
 mare.
 þet achten we to leuen wel. for ure drihten self hit seide.
 A hwilke time se eure .*Mon.* of pinchþ his mis-dede.
 Oper raper oðer later : milce he scal imeten.
 132 Ac we⁴ þet þer naf[eð] nocht ibet : wel muchel he haueð
 to beten.
Moni mon seit huwa rechð of pine þe scal hebben ende.
 Ne bidde ich na bet bo alesed a domes dei of bende.
 Lutel he wat wet is pine. *and* lutel he hit scaweð⁵
 136 hwice hete is þer þa saule wuneð hu biter wind þer blaweð.
 hefde he bon þer enne dei oðer twa bare tide :

Each man
shall be his
own judge.
¹ ? temen.

A man's own
heart is his
greatest
witness.
² MS. hm.

* [Fol. 62a.]
All men's sins
are written in
a book.

³ ? nule.
The evil man
will be sore
afraid when
death shall
come to his
door.

We may all
obtain mercy,
if we seek it.

⁴ ? þe.

⁵ ? icnaweð.
Little we
know of the
pains of hell.

He would not for all middle earth abide there the third.
 Those that have come thence have said this—they knew it most
 certainly.

- 140 Wo worth seven years' sorrow for a week's bliss !
 And our bliss here, which hath an end, for endless torment !
 Better it is to drink muddy water than poison mingled with wine.
 Swine's flesh is very sweet, so is that of the wild deer,
- 144 But all too dear he buyeth it who giveth his neck for it.
 Full belly may speak lightly of hunger and of fasts,
 So may he of torment who knoweth not how it shall for ever last ;
 Had he experienced it for a while he would tell another tale,
- 148 Worthless were his wife and child, his sister, father and brother ;
 Altogether would he differently do and differently think,
 If he thought on hell-fire, which cannot be quenched ;
 Ever would he abide here in sorrow and anxiety,
- 152 Provided he might bely and avoid hell-torments.
 Worthless to him should be all worldly joy and earthly bliss,
 For to come to that great bliss (of heaven) is mirth indeed.
 I will now return to the Doom, of which I previously told you.
- 156 In that day and at that Doom may Christ help and succour us !
 For there we may be soon frightened and greatly be in dread ;
 There he shall see before him all his words, and also his deeds ;
 All shall there be made known what men here lied and stole,
- 160 All shall be there discovered what men did here secretly and
 covertly.
 We shall know then the life of all men as our own.
 There shall the rich and the low (poor) be equals,
 There need no man be ashamed nor be in fear,
- 164 If he here is sorry for his sins and repenteth of his misdeeds,
 For to him that shall be saved there is neither shame nor wrath ;
 But the others have shame and wrath, and often many sorrows.
 The Doom shall soon be finished ; it will not last long.
- 168 No man shall remind him (God) there of violence nor of wrong.
 Those shall have hard (severe) doom who here were hard (un-
 merciful,
 And those who treated poor men cruelly, and evil laws areared,

nolde he for al middenerd þe þerdde þer abiden.
 þet habbeð iseid þ[et] comen þonen þa hit wisten mid
 iwissen.

- 140 wa wurð sorþe seuezer. for souenihte blisse.

*In¹ hure blisse þe *þe ende haueð.* for endelese pine.
 betere is wori water drunch : þen atter meind mid wine.
 Swines brede is swiðe swete. swa is of wilde dore.

¹? And.
 * [Fol. 62b.]

- 144 alto dore he is abuh : þe 3efð þer fore his swore.
 Ful wombe mei lihtliche speken of hunger. *and* of festen :
 swa mei of pine þe ne cnauð [hu] þe scal a ilesten.
 Hefð he ifonded summe stunde : he wolde al seggen
 oðer.

Deer and
 swine's flesh
 is dearly
 bought with
 one's neck.

- 148 Et-lete him were wif. child. suster. feder *and* broðer.

Al he walde and oðerluker don and oðerluker þenchen
 Wenne he bi-þohte on helle fur þe nawiht ne mei quenchen.
 Eure he walde her inne wawe *and* ine wene wunien :

All worldly
 woes are
 nothing com-
 pared to the
 pains of hell.

- 152 Wið þet þe mihte helle pine bi-fien *and* bi-sunien
 Et lete him were al world wele *and* orðliche blisse.
 for to þet muchele blisse cumen is murþe mid iwisser.

Iwule nu cumen eft to þe dome þet ich er ow of sede

Of Doomsday.

- 156 A þa dei *and* at ta dome us helpe crist and rede.
 þer we muþen bon eþe offerd *and* herde us adreden.
 þer he scal al son him biforen his word *and* ec his deden.
 Al scal þer bon þenne cud þer men luþen her ent stelen.

- 160 Al scal þer bon þanne unwron : þet men wruþen her *and*
 helen.

All our sins
 shall be made
 known at
 Doomsday.

We sculen alre monne lif iknauwen [þer] also ure ahen.
 þer sculen eueningges bon þe riche *and* þe laþe.
 Ne scal na mon smakie² þer ne þerf he him adreden.

² for skamie.

- 164 Gif him her of-pincþ *his gult *and* bet his misdede.
 For him ne scameþ ne ne gromeð þe sculen bon iborþen.
Ach þopre habbeþ scome and grome and oft fele sorþe.
þe dom scal sone bon idon ne lest he nawiht longe.

* [Fol. 63a.]

- 168 ne scal him na mon mene þer of strengþe ne of wronge.
 þe sculen habbe herdne dom þa her weren herde.
 þa þe uuele holden wreche men *and* uuele laþe redde.

The wicked
 shall have a
 severe
 sentence.

- Also according to what he hath done shall each one be judged,
172 Blithe may he be then who hath pleased God.
All those who have sprung of Adam and Eve
They all shall come thither, in truth we so believe.
Those who have done to the best of their ability
176 Shall go to the kingdom of heaven along with our Lord ;
Those who have done the devil's work, and therein be found (at
their death),
They shall go forth with him (the devil) into hell's abyss,
There they shall ever dwell, without mercy or end (of their tor-
ments).
180 Our Lord will never break hell-gates to deliver them from bonds.
It is no wonder if they are sorrowful and wretched ;
Christ shall never again suffer death to deliver them from death.
Once our Lord broke into hell and brought out his friends ;
184 He himself suffered death for them ; very dearly he ransomed them.
Kinsman would not do it for kinsman, nor sister for brother,
Nor the son for his father, nor any man for another.
The Lord of us all, for his thralls, was tortured on the cross ;
188 Our bonds he loosed, and bought us with his blood.
We give for his love scarcely a single morsel of our bread.
We think not that he shall judge the quick and the dead.
Great love he showed to us, would we understand it.
192 Because our elders misdid we now suffer for it.
Death came into this earth through the devil's hand,
And strife and sorrow, and toil on water and on land.
For our first father's guilt we all suffer,
196 And all his offspring after him are fallen into harm,
Thirst, hunger, cold and heat, old age and infirmity ;
Through him death came into this earth, and other miseries,
Else were no man dead or sick, nor any one miserable,
200 But might live evermore in bliss and health.
Little it seemeth to many a man, but great was the sin
For which all suffer death who come of their kin.
For their sin, and also our own, we may sorely grieve ;
204 Through sin we all live in sorrow and in toil,

- Ec efter þet he efð idon s[c]al þer þenne [beon] idemet.
 172 [Blipe mai he þanne buen þe god haued iquemed]
Alle þa ƿi sprunge boþ of adam and of eue.
Alle hi sculen cumen ƿider for soðe we hit ileueð.
þa þe habbeð wel idon efter hore mihte.
 176 to houene riche hi sculen faren forð mid ure drihte.
þa þe habbeð doules werc idon. and þer inne bo ifunde.
hi sculen faren forð mid him in to helle grunde.
þer hi sculen wunien a buten are and ende.
 180 Ne brekep ne ure drihte helle gate for lesen hi of bende.
Nis na sullic þech hom bo wa and hom bo uneade.
Ne scal neure eft crist þolie ðeþ for lesen hom of deape.
Enes drihten helle brec his frond he ut brochte.
 184 him self he þolede deð for him¹. wel dore he hom
 bohte.
Nalde hit mei do for mei. ne suster for broðer.
nalde hit sune do for fader. ne na mon for oðer.
Fre alre lauerd for his þrelles ipined wes a rode.
 188 vre bendes he unbon[d] and bohte us mid his blode.
*We Ʒeueð *uneðe for his luue a stuche of ure brede.*
Ne þenke we noht þet he scal deme þa quike and þa
dede.
Muche le luue he us cudde. walde we hit understonde
 192 *þet ure eldre misduden ; we habbeð uele on honde.*
Deþ com in þis middenerde þurh þes doules honde.
And sake and sorþe and swinc a watere and a londe.
vre forme fader gult. we abuþeð alle.
 196 [Al his ofsprunge after hym in herme is bifalle]
þurst and hunger. chele and hete. helde and unhelðe.
þurh him deð com in þis middenerd and oðer uniselðe.
Nere namon elles ded ne sec ne nan unsele.
 200 ac mihten libben eure ma a blisse and a hele.
lutel hit þuncheð moni mon. ac muchel wes þa sunne.
for hwam alle þolieð deð þe comen of hore cunne.
Hore sunne and ec ure aþen sare us mei of-pinche.
 204 þurh sunne we libbeð alle in sorþe and in swinke.

The righteous
shall go to
heaven.

The wicked
shall go into
hell.

Christ once
harrowed hell.
¹ ? heom.

Christ died
for us all.

* [Fol. 63b.]

Through
Adam's guilt,
death, thirst,
hunger, &c.,
came into the
world.

Through sin
we are all still
in sorrow and
toil.

Since God took so great a vengeance for one misdeed.
 We who so much and so often sin, we ought easily to be in
 fear.

Adam and his offspring for one single sin

208 Was many hundred winters in hell-fire and in misery.
 Those who lead their life with unright and with wrong,
 Except God have mercy upon them, shall be there full long.
 God's wisdom is very great, and so is his might,

212 And his mercy is not less, but is in the same weight (measure).
 More he may forgive to one than all folk can sin.
 The devil himself might have had mercy, if he had begun to
 ask it.

Those who seek God's mercy may certainly find it ;

216 But hell-king is pitiless with those whom he may bind.
 He who follows his will most, he hath the worst reward ;
 His bath shall be welling (boiling) pitch, his bath shall be burning
 gleeds.

Worst he doth to his good friends, than to his very enemies.

220 May God shield all good (? God's) friends ever from such friends.
 Never in hell came I, nor thither care to come,
 Though I might there get the wealth of every world,
 Yet I will say in such wise as men have told us,

224 And as one may read it written in books ;
 I will say to those who know it not themselves,
 To warn them from their misery, if they will listen to me.
 Attend now to me, simple men and poor,

228 I will tell of hell-fire, and warn you therefrom.
 In hell is hunger and thirst, two evils together ;
 Those suffer this who were of meat miserly here.
 There is whining and woe, after each stretch (torment) ;
 232 They go from heat to cold, and nearly freeze the wretches ;
 When they are in the heat the cold seems bliss to them,
 When they come again to the cold they miss the heat.

They suffer woe enough, they have no bliss ;
 236 They know not with any certainty which of the two is worse.
 They ever walk and seek rest, but they cannot find it,

Suðæn God nom swa muchele wrake for are misdede :
 We þe swa muchel *and* swa ofte mis-doð. we muȝen eðe
 us adrede.

- Adam and his of-sprung for are þare¹ sunne. 1 ? bare.
- 208 Wes fele undret wintre an helle pine *and* an unwunne.
 þa þe ledden hore lif mid unriht *and* mid wrange.
 buten hit godes milce do ho sculen bon þer wel longe.
 Godes wisdom is wel muchel *and* als wa is his mihte
 212 *And* nis his milce naut lesse. ac bi þan ilke iwichte.
Mare he ane mei forȝeuen. þen *al fole gulte cunne. God's mercy
is as great as
his power.
 Sulf douel mihte habben milce. ȝif he hit bigunne. * [Fol. 64a.]
 þa þe godes milce secheð : he iwis mei ha ifinden. The devil
might have
had mercy
had he sought
it.
- 216 Ac helle king is are-les with þa þe he mei binden.
 þe þe dep is wille mest : he haueð wurst mede.
 His baþ scal bon wallinde. his bað scal² bon berninde 2 MS. scab.
 glede.
- Wurst he deð his gode frond :* þenne his fulle fond[e] :
 220 God scilde alle godes frond. a wih swilche freonde.
 Neure in helle hi com. ne þer ne come reche. I never came
in hell, yet I
will tell you
what I find
in books.
 þach ich elches worldes wele. þer me mahte feche
 þet his wulle seggen on þat wise men us seiden.
- 224 *And* aboken hit writen þer [me] mei hit reden.
 Ich hit wille seggen þan þe hit hom solf nusten.
 Warni hom wið hore unfrome. ȝif ho me wulleð lusten.
 Vnderstondeð nu to me edi men *and* arme.
- 228 Ich wulle tellen of helle pin : *and* wernin ow wið herme.
 In helle his hunger *and* þurst : twa uuele iure.
 þas [pine] þolieð þa weren maket³ nipinges here. In hell is hun-
ger and thirst.
3 ? mete.
 þer is waning *and* wow. efter eche streche.
- 232 ho fareð from hete to hete. *and* hech to frure þe wreche.
 þenne hi bið in þere hete : þe chele him þunchet blisse.
 þenne hi cumeð eft to þe chele : of hete hi habbeð misse.
 hi hem deð wa inoch nabbeð hi nane blisse.
- 236 *Nute hi hweper hom dep wurs*⁴ mid neure nane wisse. 4 MS. þurs.
 hi walkeð eure *and* secheð reste *ac ho ne muȝen * [Fol. 64b.]
 imeten.

- Because they would not, while they could, repent of their sins ;
They seek rest where there is none, therefore they cannot find it,
240 But walk weary up and down, as water doth (tossed) with the wind.
Those are they who were in their thoughts unsteadfast,
And who made vows to God and would not perform them,
Those who began good works and would not complete them,
244 Who went now here and now there, and knew not what they desired,
There is burning pitch for their souls to bathe in.
For those who led their life in war and in strife,
There is fire that is a hundredfold hotter than ours is ;
248 Salt water cannot quench it, nor fresh water from the stream ;
This is the fire that ever burneth, nought may quench it.
Therein shall be those who delighted to persecute poor men,
Those who were treacherous men and full of evil devices,
252 Those who loved to do evil and delighted to think of it,
Those who loved injustice and stealing, whoredom and drunkenness,
And in the devil's work blithely toiled ;
Those who were such liars that no one might believe them,
256 Bribe-greedy judges and unjust reeves ;
Those who loved other men's wives and despised their own,
Those who sinned greatly in drinking and in eating ;
The wretched man took his goods and laid it up in hoard,
260 That recked little of God's message and God's word, [needed,
And those who would not of their own give where they saw it was
Nor would hear God's message when they heard it proclaimed ;
Those who loved other men's goods more than they ought,
264 And were all too greedy for silver and gold,
And those who committed breach of trust when they should have
been trustworthy,
And omitted what they should do, and did what they would ;
Those who were ever after this world's wealth,
268 And did all that the loathsome spirit bid and taught them,
And all those who in anywise here pleased the devil—
Those are now with him in hell, undone and damned,
Except those that grieved sorely here for their misdeeds,
272 And did repent of their sins and lead a better life.

- for-þi þe ho nolden þe hwile þet ho mihten here sunne beten.
 ho secheð reste þer nis nan. for-þi ne muȝen hi es finden. They find no
 rest there.
- 240 Ac walkeð weri up *and* dun : se water deþ mid winde.
 þo boð þa þe weren her a þanke unstedefeste.
And þa þe gode bihten heste *and* nolden hit ileste.
 þa þe god were bigunnen *and* ful enden hit nolden.
- 244 *Nu witen*¹ her. *and* nuðe þer. *and* nusten hwat hi wolden. 1 ? weren.
þer is bernunde pich hore saule to bapen inne.
þa þe ledden here lif in werre and in winne.
þer is fur þet is undret fald hattre. þene bo ure.
 In burning
 pitch do their
 souls bathe.
- 248 Ne mei quenchen salt weter ne uersc of þe burne. Nothing may
 quench this
 fire.
 þis is þet fur þet efre bernd ne mei nawiht hit quench.
 þer inne boð þa þe was to lof wreche men to swenchen.
 þa þe weren swikelemen *and* ful of uuel wrenchen.
 In this fire
 shall dwell
 the persecu-
 tors of the
 poor ;
 traitors,
 evil-doers,
 robbers,
 drunkards,
 &c. ;
- 252 þa þe mihten uuel don. þe þe lef hit wes to þenchen.
 þe luueden tening *and* stale. hordom *and* drunken
And a doules werche blipeliche swunken.
 þa þe weren swa lese² þet me hom ne mihte ileuen.
 2 MS. lele.
- 256 Med-ierne domes men. *and* wrongwise reuen. unjust judges,
 þet oðer monnes wif lof. his aȝen et-lete. adulterers,
 þo þe sungede muchel : a drunke *and* an ete.
 þe wreche mon binom his ehte. *and* leide his on horde. misers, &c. ;
- 260 þet lutel let of godes borde. *and* godes worde.
And þo þe his aȝen nalde ȝeuen þer he isech. *þe node * [Fol. 65a.]
 ne nalde iheren godes sonde. þenne he hit herde bode.
 þe þet is oðers monnes þing. loure þene hit sculde. covetous men,
- 264 *And* weren to gredi of solure *and* of golde.
And þa þe untrownesse duden þon þe ho sculden bon unfaithful,
 holde.
And leten þet ho sculden don. *and* duden þet ho wolden.
 þa þe weren eure abuten pisse worldes echte.
- 268 *And* duden al þet þe lape gast hechte to *and* tachte.
And alle þe þen anigewise doulouen iquemde³.
 þa boð nu mid him in helle fordon *and* fordemet⁴.
 [Bute þo þe ofpouhte sore. her here mis-deden
 3 MS. iquemde.
 4 ? fordemde.
- 272 *and* gunnen here gultes beten. *and* betere lif leden

- There are adders and snakes, newts and ferrets,
That tear and fret the evil speakers, the envious and the proud ;
Never shineth there the sun, nor the moon nor the stars.
- 276 There is much of God's heat (anger) and much of God's wrath,
There is ever evil smoke, darkness and awe ;
There is never other light than the gloomy flames.
There lie loathsome fiends in strong chains,
- 280 Those that previously were with God, in heaven full high.
There are horrible fiends and awful (creatures) wights,
These shall the wretched see that sinned through sight.
There is the loathsome Satan, and Belzebub the old ;
- 284 Easily may they be in dread who shall behold them.
No heart may think, nor can any tongue tell
How much torment and how many are in hell.
Of those torments that are there I will not lie to you.
- 288 All that men endure here is not without game and glee,
But yet it is not so with them that dwell in those loathsome bonds,
But they know that their pain shall never have an end.
There shall be the heathen men, who were lawless (without law),
- 292 Who knew not of God's commands nor of God's behests ;
Wicked Christian men shall be their companions,
Those who their Christianity badly held here.
Yet they are in a worse place in hell's abyss,
- 296 Nor shall they ever come out, for mark nor for pound.
Nor may prayers nor alms help them there,
For there is in hell neither mercy nor forgiveness.
Let each man shield himself, the while he may, from this hell's pain,
- 300 And warn also his friends therefrom, as I have mine.
Those who know not how to shield themselves, I will teach them ;
I can (know how to) be, if I am allowed, the body's and soul's leech.
Let us forsake what God has forbidden to all mankind,
- 304 And let us do what he bids us, and let us keep ourselves from sin ;
Let us love God with our hearts and with all our might,
And our fellow Christian as ourselves, as our Lord hath taught us.
All that we read and sing before God's board (table),
- 308 It all hangeth and holdeth by these two words.

- Deor beð naddren *and* snaken. eueten *and* frude
 þa tared *and* freteð þe uuele speken. þe nihtfulle *and* þe prute
 Neure sunne þer ne seinð. ne mone ne steorre
 276 þer is muchel godes hete. *and* muchel godes ȝeorre
 Eure þer is vuel smech. þusternesse *and* eie
 nis þer neure oper liht. þanne þe swarte leie
 Þer ligget laðliche fend. in stronge raketeie
 280 þat buð þe þe were mid gode. on heuene wel heie
 Þer buð ateliche fend. *and* eisliche wihte
 þos sculle þa wrecchen i-son. þe sunege þurð sihte
 Þer is þe loþe sathanas. *and* belsebuc þe calde
 284 Iepe he muwen ben of-drad¹. þe hine sculled bi-helde
 Ne mai non heorte it þenche. ne no tunge ne can telle
 hu muchele pine. *and* hu vele. senden inne helle
 Of þo pine þe þere bued. nelle ic hou nout leioȝen
 288 nis it bute gamen *and* gleo. al þat man mai here dreoȝen
 Ac ȝet ne deð heom nout so wo. in þo loþe biende
 bute þat hi witeð þat heore pine. ne scal neure habben ende
 Þer buð þo heþenemen. þe were lawe-lese
 292 þe heom nas nout of godes bode. ne of godes hese
 Vuele cristenemen. hi bud here i-vere
 þo þe heore cristen-dom. vuele heolden here
 ȝut hi bud a wurse stede. on þere helle grunde
 296 ne sculle hi neure comen vp. for marke ne for punde
 Ne mai heom noþer helpen þer. i-bede ne almesse
 for nis noþer inne helle. ore ne forȝiuenesse
 Sculde him elc man þe wile he mai. of þos helle pine
 300 And warnie æc his frend þer wid. so ic habbe mine
 Þo þe scilden heom ne cunnen. ic heom wulle teache
 ich kan beo ȝif i scal. lichame *and* soule liache
 Lete we þat god for-bet. alle mancunne
 304 *and* do we þat he us hat. *and* scilde we us wid sunne
 Luuie we god mid vre heorte. *and* mid al vre mihte
and vre emcristene also us suelf. swa us lerde drihte
 Al þat me rat *and* singð. be-fore godes borde
 308 al it hanged *and* bi-halt. bi þisse twam worde

There are
adders and
ferrets that
tear the
wicked.

There is much
smoke and
darkness.

Loathsome
fiends lie
bound in
chains.

¹ MS.
of-drard.
No one can
tell how many
pains there
are in hell.

In hell are
the heathen,

wicked
Christians,

whom neither
mark nor
pound shall
ever help.

Let each man
warn his
friends of this
place of
torment.

Let us love
God and man.

- All God's laws he fulfills, the old and the new,
Who hath these two loves, and will observe them well.
But they are very difficult to hold, so oft we all offend,
312 For it is hard to stand long, and easy it is to fall ;
But may Christ give us strength that we may stand,
And permit us to repent of all our guilts.
We long after world's weal, which may not last long,
316 And lay all our labour on unsteadfast things.
If we laboured for God's love half what we do for wealth,
We should not be so beguiled nor so evilly ensnared ;
If we served God as we do wretches,
320 More we might have from heaven, than of earls or kings.
They cannot protect themselves here against cold, thirst, nor
hunger,
Nor old age, nor from death, the older nor the younger.
But there is no thirst, nor death, nor infirmity nor old age.
324 Of this kingdom we think too often, and of that too seldom.
We should all bethink us often and very frequently
What we are, to what (place) we shall (go), and whence we came,
How little while we shall be here, how long elsewhere,
328 What we may have here, and what we shall find there ;
If we were wise men we should think of this.
But let us be aware that this world will intoxicate us,
Most all men it gives drink of a devil's draught ;
332 He shall be able to shield himself well if he will not shrink.
With Almighty God's love let us shield ourselves
From this wretched world's love, that it may not hurt us.
With fasts and alms and prayer let us keep ourselves from sin,
336 With the weapons that God hath given to all mankind.
Let us leave the broad street and the open way,
That leads to hell the ninth part of men, and more I ween ;
Let us go the narrow way and the green way,
340 There journey little folk, but it is fair and bright.
The broad street is our will, which we are loath to forsake ;
He who followeth wholly his will, goeth by this street.
They may easily go along the downward slope

- Alle godes lawe he fulð. þe newe *and* þe ealde
 he þe þos twa luue haued. *and* wel hi wule healde
 Ac hi buð wunder eruod-helde. swa ofte we gulted alle
 312 for it is strong to stonde longe. *and* liht it is to falle
 Ac drihte crist he ȝiue us strenȝe. stonde þat we mote
and of alle vre gultes. unne us come bote
 We wilnied efter worldes wele. þe longe ne mai ileste
 316 *and* leggeð al ure iswinch. on þinge un-stede-faste
 Sswunche we for godes luue. half þat we doð for ehte
 ne were we nout swa bi-cherd. ne swa vuele bi-cauhte
 ȝif we serueden god. so we doð erninges
 320 more we haueden of heuene. þanne eorles oþer kinges
 Ne muwen hi her werien heom wid chele. wid þurst. ne
 wid hunger
 ne wid elde ne wid deð. þe eldre ne þe ȝeonger
 Ac þer nis hunger ne þurst ne deð. ne vnhelpe ne elde
 324 of pisse riche we þenchet oft. *and* of þere to selde
 We scolden alle us bi-þenche. oft *and* wel ilome
 hwet we beð. *and* to wan we sculle. *and* of wan we come
 Hu lutel wile we beð her. hu longe elles ware
 328 hwat we muȝen habben her. *and* hwet elles hware
 ȝif we were wise men. þis we scolden iþenche
 bute we wurpe us iwar. þes worlð us wule for-drenche
 Mest alle men he ȝiued drinke. of one deofles scenche
 332 he sceal him cunne schulde wel. ȝif he him nele screnche
 Mid ealm[i]hties godes luue. vte we us bi-werien
 wid þes wrecches worldes luue. þat he ne mawe us derien
 Mid fasten. *and* almesse. *and* ibede. werie we us wid sunne
 336 Mid þo wepnen þe god haued ȝiuen alle mancunne
 Læte we þe brode stret. *and* þe wei bene
 þe lat þe niȝeðe del to helle of manne. *and* mo ic wene
 Go we þene narewe wei. *and* þene wei grene
 340 þer forð-fareð lutel folc. ac it is feir *and* scene
 þe brode stret is vre iwil. ðe is us lod for to lete
 þe ðe al folewed his wil. fared bi þusse strete
 Hi muwen lihtliche gon. mid ðere nuðer hulde

He who hath
 these two
 loves fulfils
 the Old and
 New laws.

We long after
 world's weal
 instead of hea-
 venly bliss.

We may get
 more from
 heaven than
 from earls or
 kings.

Let us think
 of the short-
 ness of this
 life,

and beware
 of this false
 world.

Let us fortify
 ourselves with
 fasts, alms,
 and prayer.

Let us go the
 narrow and
 green way.

The broad
 way is man's
 will.

- 344 Through a goodless wood, into a bare field.
The narrow way is God's behests, there journey very few ;
Those are they that shield themselves well from every vice.
These go with difficulty along the cliffs, along the high hills ;
- 348 These forsake their own will in order to fulfill God's behests.
Let us all go that way, for it will bring us
With the fair few men before heaven's king,
Where there is the greatest of all mirth, with angels' songs.
- 352 He who is there a thousand winters, will not think it long ;
He who hath least, hath so much that he asketh no more.
He who forsakes the (heavenly) bliss for this (world), he will sorely
rue it.
In God's kingdom there is no evil nor want,
- 356 But there are many dwellings, each unlike another.
Some there have less mirth (bliss), and some more,
According to what they did here, according as they toiled sore.
There shall be no bread nor wine, nor other kinds of delicacies,
- 360 God alone shall be eternal life and bliss and eternal rest.
There shall be neither yellow nor grey (fur), nor (fur of) coney nor
ermine,
Nor of squirrel, nor of martin, nor of beaver, nor of sable.
There shall be neither sheet nor shroud, nor any world's weal.
- 364 All the mirth (bliss) that is promised us shall be God alone ;
No mirth may be so great as is the sight of God.
He is true sun and bright, and day without night.
He is full of every good, there is nothing that he is without.
- 368 They who dwell about him lack nothing that is good ;
There is weal without grief, and rest without toil.
He who may and will not come thither, sorely shall he rue it.
There is bliss without sorrow, and life without death,
- 372 Those who shall dwell there for ever, blithe may they easily be ;
There is youth without old age, and health without sickness,
There is no sorrow nor sore, nor ever any unhappiness ;
There shall the Lord himself be seen as he is, most certainly.
- 376 He alone may and shall be the bliss of angels and men.
And yet their eyes shall not be all alike bright,

- 344 Ʒurh ane godliese wude. in-to ane bare felde
 þe narewei is godes hes. þer forð-farð wel feuwe
 þat buð Ʒa þe heom sculdeð Ʒeorne. wid elche un-
 Ʒeawe
 Þos god un-Ʒeþe to-Ʒeanes þe cliue aƷean þe heƷe hulle
- 348 þos leteð al here aƷen wil. for godes hese to fulle
 Go we alle þene wei. for he us wulle bringe
 mid þo faire feuwe men. be-foren heuene kinge
 þer is alre meruþe mest. mid englene songe
- 352 þe þis a þusent wintre þer. ne þincð him noht to longe
 þe þe lest haued. haueð so muchel. þat he ne bit no
 more
 þe Ʒe blisse for Ʒos for-lat. it him mai reuwe sore
 Ne mai non vuel ne non wane. beon inne godes riche
- 356 Ʒeh þer beð wunienges fele. elc oþer vn-liche
 Sume þer habbet lasse murhðe. *and* sume habbed more
 after þan þe hi dude her. after þan þe hi swonke sore
 Ne scal þer ben bred ne win. ne oþer cunnes este
- 360 god one scal beo eche lif. *and* blisse. *and* eche reste
 Ne scal þer beo fou ne grei. ne cunig ne ermine
 ne ocquerne ne martres cheole. ne beuer ne sabeline
 Ne scal þer beo sced ne scrud. ne woruld wele none
- 364 al þe murhðe þe me us bi-hat. al it scal beo god one
 Ne mai non murhðe beo so muchel. so is godes sihte
 he is soð sunne *and* briht. *and* dai a-buten nihte
 He is elches godes ful. nis him noþing Ʒit vten
- 368 no god nis him wane. þe wunied him abuten
 þer is wele abute grame. *and* reste abuten swinche
 þe mai *and* nele þider come. sore it him scal ofþinche
 þer is blisse abuten treƷe. *and* lif abuten deape
- 372 þe eure scullen wunien þer. bliþe muwen ben eþe
 þer is ƷeoƷeðe bute ulde. *and* hele abuten vn-helðe
 nis þer sorewe ne sor. ne neure nan vn-sealþe
 þer me scal drihte sulf i-seon. swa he is mid iwisse
- 376 he one mai *and* scal al beo. engle *and* manne blisse
 And Ʒeh ne beod heore eƷe naht. alle iliche brihte

The narrow
way is God's
command-
ments.

The narrow
way leads to
heaven.

In heaven
there is no
lack of good
things;

but these con-
sist not in
bread, wine, or
other earthly
dainties.

God alone is
the bliss of the
righteous.

In heaven
there is rest
and eternal
life;

youth and
perfect health.

All in heaven
have not
equal bliss,

- Because they have not all alike of God's light ;
 In this life they were not all of one virtue,
 380 Nor shall they there have God by one measure.
 Those shall see more of him who loved him more here,
 And know and learn more of his might and of his mercy.
 In him they shall find all that one may desire,
 384 In Holy Book they shall see all that they were here ignorant of.
 Christ alone shall be sufficient for all his darlings ;
 He alone is much greater and better than all other things.
 Enough he hath that hath him who ruleth all things ;
 388 On him to look is no weariness, well is them that behold him.
 God is so glorious and so great in his divine nature,
 That all that is, and all that was, is worse than he and less ;
 Nor may any man ever say with truth,
 392 How much mirth those have that are in God's bliss.
 To that bliss may God bring us, who reigneth without end,
 When he our souls unbinds from the body's bonds.
 May Christ grant that we may lead such a life here and have such
 an end here,
 396 That we may thither come when we wend hence. Amen.]

XIX.

AN ORISON OF OUR LORD.

Jesus, true God, [true] Son of God ! Jesus, true God, true man, and
 true Virgin's child ! Jesus, my holy love, my sure sweetness !
 Jesus, my heart, my joy, my soul-heal ! Jesus, sweet Jesus, my darling,
 my life, my light, my healing oil (balm), my honey-drop ! Thou art all
 that I trust in. Jesus, my weal, my winsomeness, blithe bliss of my
 breast ! Jesus, teach me, thou that art so soft and so sweet, and
 yet too so likesome (dear) and so lovely and so lovesome, that the

- 380 *Si nabbed hi nouht iliche. alle of godes lihte*
On pisse liue hi neren nout. alle of one mihte
ne þer ne scullen hi habben god. alle bi one ȝihte
þo scullen more of him seon. þe luuede him her more
and more icnawen and iwiten. his mihte and his ore.
On him hi scullen finden al þat man mai to lesten
 384 *hali boc hi sculle i-seon. al þat hi her nusten*
Crist scal one beon inou. alle his durlinges
he one is muchele mare and betere. þanne alle opere pinges
Inoh he haued þe hine haueð. þe alle ping wealdeð¹
 388 *of him to sene nis no sed. wel hem is þe hine bi-healdeð*
God is so mere and swa muchel. in his godcunnesse
þat al þat is. and al þat wes is wurse. þenne he and lesse
Ne mai it neure no man oþer segge mid iwisse
 392 *hu muchele murhðe habbet þo. þe beod inne godes blisse*
To þere blisse us bringe god. þe rixlet abuten ende
þenne he vre soule vn-bint. of licames bende
Crist ȝyue us leden her swile lif. and habben her swile
ende
 396 *þat we moten þuder come. wanne we henne wende. Amen.*

for they have
not all alike of
God's light.

They who
loved him
most here,
shall see more
of him there.

¹ MS.
wealded.

All things are
inferior to
God.

No man may
tell of the joys
of heaven.

Christ grant
that we may
go thither
when we die.

XIX.

[ON UREISUN OF OURE LOUERDE.]

- [I] *Hesu soð god. godes sone. ihesu soð goð. soð mon. Mon*
Maidene bern. Ihesu min hali loue min sikere spet-
nesse². Ihesu min heorte. Mi sel. mi saule hele. Ihesu swete.
ihesu mi leof. mi lif. mi leome. Min halwi. Min huniter. þu al
pet ic hopie. Ihesu mi weole mi wunne. Min blipe breostes
blisse. Ihesu teke pet tu art se softe. and se swote. ȝette to
swa leoflic. swo leoflic and swa lufsum. pet te engles .a. biholdep

* [Fol. 65b.]
Jesus, true
God!

²?swetnesse.

Teach me
whatthou art,
so soft and
sweet!

angels ever behold thee, and yet are never full (satisfied) to look upon thee. Jesus, all fair (beautiful)! before whom the sun is but a shadow, even she that loseth her light and becometh ashamed of her darkness before thy bright face. Thou that givest her light and hast all that light, enlumine my dark heart. Give thy bower brightness, and brighten my soul that is sooty. Make her (moreover) worthy of thy sweet abode. Kindle me with the blaze of thy enlightening love. Let me be thy lemman (beloved), and teach me to love thee, the loving Lord. Woe is me that I am so estranged from thee! But as thou bodily hast departed, separate me from the world, turn me heartily and turn me altogether to thee, with true love and belief. I have no communion nor fellowship, nor familiarity (privity) with the world; for I know well, my darling, dare I so address thee, that carnal and spiritual love, earthly and heavenly love, cannot in one state dwell together in one breast. Whosoever hath long absence of spiritual grace, of heavenly mirth, it is because they have or long after comfort on earth, that is fickle and false, and all mingled with grief and with bitterness. There is no true bliss in anything external that is not dearly bought; the honey that one eats therein is licked off thorns. But is he not a foolish chapman that buyeth dear a worthless article and refuses a precious thing which one offereth him for nothing, and even promises him a reward for accepting it? Jesus, Lord of (my) life, thou offerest us thy grace all without a request, and thereafter promisest us, if we accept it, heavenly blisses; and we turn us therefrom and buy worldly comfort and favour of man's speech, with many a bitter grief. Ah! Lord Jesus, thy succour! why have I any delight in other things than in thee? why love I anything but thee alone? O that I might behold how thou stretchedst thyself for me on the cross! O that I might cast myself between those same arms, so very wide outspread! He openeth them as doth the mother her arms to embrace her beloved child. Yea, of a truth! And thou, dear Lord, goest spiritually towards us, thy darlings, with the same out-spreading (embrace) as the mother to her children. Each is beloved; each is dear; each places himself in thy arms; each will be embraced. Ah! Jesus, thy humility and thy great mercy! O that I were in thy arms, in thy arms so out-stretched and outspread on the cross! And may any one ever hope

þe. Ne beoþ heo neuer fulle. forto lokin on þe. Ihesu al feir a-
 3ein hwam. þe sunne nis boten a schadwe. ase þeo þet leoseþ here
 liht. and scomeþ a3ein þi brihte leor. of hire pesturnesse. þu þet
 3euest hire liht *and* al þet leome hauest aliht mi þester heorte.
 3ef þi bur brihtnesse. mi saule þet is suti 3et. make hire wurpe to
 þi swete wunninge. Ontend me wip þe blase. of þi leitinde loue.
 let me beo mi¹ leofmon *and* her² to loue þe. louie þe louende
 louerd. wa [is me] þet ic am swa fremede. wip þe. Ah ase þu
 licomliche iwend iwend me from the worlde. wend me. *and*³
 heorte-liche. *and* turn me allunge to þe. wip soþe loue. *and*
 bileue. Ich nabbe no mong. ne felawsceipe. ne priuete. wip þe
 world. for wel ich pat⁴ mi leofmon dear ich swa clipien. þet
 flehsliche loue. *and* gostliche eorþliche lou⁵ *and* heouenliche. ne
 mazen onone wise beddin in a breoste. hwa se euer haueð longe
 wone of gastliche elne. of heouenliche murhðe hit is for-þi ha
 haueþ. oþer wilneþ after cunfort on eorpe. þet is fikel. and fals.
and al imengd wip balewsið. *and* wip bitterness. nis nan blisse
 soþes inan þing þet is utewið. þet ne beo to bitter aboht. þet et
 huni þer in beoþ liked of þornes. me nis he fol *chapmon þe buþ
 deore a wac þing. *and* for forsakeþ a deorwurpe þing. þet me
 beodeþ him for naut *and* bi-hat him þer take mede. forto nimen
 hit. Min ihesu liues louerd þu beodest us þin elming⁶. al wip
 uthen⁷ bune. *and* þer after bihastest⁸ us wip þon þet we neomen
 hit heouenliche blissen. *and* we wendeþ us þer from. *and* buggeþ
 worldles foure. wip moni sori teone. *and* elne of monnes speche.
 a ihesu louerd þi grip. hwi abbe ich eni⁹ licung in oþer þing þene
 in þe. hwi loue ich eni⁹ þing boten þe one. hwi ne bi-hold ich hu
 þu strahstest þe for me on þe rode. hwine warpe ich me bitweone
 þe ilke earmes. swa swiþe wide to-spradde. he openeþ swa þe
 moder hire earmes hire leoue child for to cluppen: 3e soþes *and*
 tu deorwurpe louerd. gostliche to us *and* to [þine] deorlinges wip
 þe ilke spredunge gest. as þe moder to hire child. hwa leof: hwa
 lif: hwa deþ him þe bitweonen. hwa wule beo bi-cluppet: a
 ihesu þin eadmodnesse. and þin muchele milce. hwi nam ich in þin
 earmes. In þin earmes swa istrahte. *and* isprad on rode. and
 weneð ei to beon bi-clupped bi-twene þine blisfulle earmes. In

The sun
darkens
before thy
light.

Give me thy
light.

1 ? þi.

2 ? Ier.

3 ? ec.

Turn me
from the
world.

4 read wat.

5 MS. louo
for loue ?

This world is
false and
fickle.

* [Fol. 66a.]

6 ? elhung.

7 sic.

8 sic.

The world's
comfort is
dearly
bought.

9 MS. ein.

Thou, O Lord,
openeth thy
arms to re-
ceive us, as a
mother her
children.

to be embraced between thy blissful arms in heaven, unless he previously here has cast himself between thy piteous arms on the cross? Nay, of a truth! nay, let no man ever expect it. Through this low (humble) embracing we may come to the exalted one. He who will embrace thee there, even such as thou art there, Lord of light, must previously embrace thee here, even as poor as thou madest thyself for us wretches; that is to say, whosoever will have lot with thee in thy bliss, he must share with thee thy suffering on earth. He is no true fellow who will not go scot in the loss as well as in the gain. He must pay equal scot who will be thy fellow. O loving Lord! he must follow thy steps through sore (trials) and sorrow to the abode of bliss and of eternal joy. Let no man think to ascend easily to the stars. Ah! sweet Jesus! O that I might embrace thee with arms of love so fast that nothing may thence tear away my heart! O that I might kiss thee sweetly in spirit in sweet remembrance of thy good deeds! O that were bitter to me all that my flesh delighteth in! O that each worldly thing might appear despicable to me in comparison with the great delight of thy sweetness! O that I might feel thee in my breast even as sweet as thou art! Why art thou so strange towards me? O that I could woo thee with sweet love, for of all things art thou the sweetest, and of all things the loveliest, and most worthy of being loved! Alas! alas! the bitterness of my venomous sins is the hindrance. My sins are the wall between me and thee. My sins deny me all this sweetness. My sins have grievously impaired me, and made me at enmity with thee, O lovely Lord, and that is little wonder, for I am with their pollution so filthily defiled, that I may not, nor dare, O lovesome God, come into thy sight. Ah! Jesu, thy mercy! What avails then thy blood shed on the rood? what avails then the large brook in thy soft side; the streams that ran down from thy precious feet and from thy blessed hands? Is it not for to wash sinful souls? Is it not to save the sick in sin? Who is there unwashen that hath this saving moisture within his heart? Who need be unsaved that hath so mighty a salvation as oft as he thereto hath true belief? My heavenly leech (physician), that for us makest of thyself so mighty a medicine, blessed be thou for ever! As my trust is thereto, let it be my healing, let it be my remedy. If my sin (evil) is great, the might (virtue)

heouene bute he warpe. er her bitweone pine rewfulle earmes on þe rode. Nai soþes. nai. Ne wene hit neuer no mon. þurh his lahe clupping. me mot come heh to þe þer¹ þe wule bi-cluppe. þe þear swilc. ase þu art þear louerd of leome. he mot cluppe þe ear her swilc. ase þu makedest te her wreche. for us wreches. þet is to suggen hwa se euer wule habbe lot wiþ þe of þi blisse: he mot deale wiþ þe of pine pine on eorþe. Nis na trewe ifere þe nule naut scottin in þe lure. ase in þe biþete: he mot scottin efne after his euene. [þ]e wule beo þin felaze luuiende louerd. he mot foleþi pine steapes þurh sar. *and* þurh sorewe to to *wunninge. of weole *and* of eche wunne. Ne wene na mon to stiþen wið este to þe steorren. A swete ihesu hwi w[rið] earmes of luue ne cluppe ich þe swa faste. þet na þing ne þeonne ne mæge breide min heorte. hwine cusse ich þe sweteliche ine gaste wið swote munegunge. of pine god-deden. hwinis me bitter al þet mi flehs likeð. hwi nis me unwurþ elc wurþliche þing. azein þe muchel delit of þi swetnesse. hwi ne fele ich þe in mi breostes swo swote ase þu art. hwi art tu me swo fremede. hwine con ich þe woze wiþ swete luue. uor alle þinge swetest. alre þinge leoffucest. *and* luue wurðest. wei. wei. þe bitternesse of mine sunnen attri is þe lettunge. mine sunnen beoþ wal bi-tweone me *and* þe. Mine sunnen werneþ me al þis swotnesse. Mine sunnen habbeþ grimliche iwreþed me. *and* iueed me towart te luueliche louerd. *and* þet is lute wunder. for swa ich am wiþ hare hori fenliche ifuled. þet ich ne mai ne ne dear come lufsum god in þin ehsihþe. A ihesu þin aore hwet deþ þenne þi blod isched on þe rode. hwet deþ þenne þe large broc of þi softe side. þe strunden þe striken adun of pine deorwurþe fet. *and* of pine edi honden. Nes hit for to waschen sunfulle saulen. Nes hit for to sauuin seke inne sunne. hwa is þenne unwaschen þe haueþ þis halwende wet inwið his heorte. hwa derf beon un-sauuet þe haueþ se mihti salue. ase ofte as he þer to haueþ trewe bileue. min heoueneliche leche. þet makedest us of þi seolf se mihti medicine. iblesced beo þu euer as mi trust is þer to. hit beo mi lechunge hit beo mi bote. 3ef min uuel is muchel. þe mihte þer of is more. as wis ase dieoþe³ of þi deorwurþe³ blod. mahte

In order to embrace thee in heaven, we must first embrace thee here.
1 ? þet, or þus.

We must share with thee thy sorrow.

* [Pol. 66b.]

Why am I so estranged from Christ?

It is on account of my foul sins.

My sins have made me at enmity with thee.

Thy blood may wash me clean of sins.

² for drope.

³ MS. deor-þurþe.

thereof is greater. As certainly as a drop of thy precious blood is able to wash away the filth of all folk, so indeed, O living Lord, may the five wells that from thy blessed body sprang and poured down streams of blood, wash my five wits (senses) of all bodily sins ; of all that I have seen amiss with my eyes, heard with my ears, spoken or tasted with my mouth, and smelled with my nose, felt amiss with any limb (member), or sinned with the flesh. Let thy wounds heal the wounds of my soul ; let thy death mortify in me the pleasures of the flesh and the bodily lusts, and cause me to live to thee, so that I may say then with St. Paul, that saith, "I live, not I, but Christ liveth in me;" that is to say, I live not in the life that I lived, but Christ liveth in me through his abiding grace which quickeneth me. "Well was she born," Jesus may then plainly say to thee, "thou that art next to him, help of all helpless and heal of all sinful that put their trust in thee." Help me, queen of angels, heavenly lady Saint Mary, mother and maiden and beloved woman. For to save the sinful, Jesus Christ became thy son. For our sake thou, maiden, wast made mother of God. Thou wouldst not be what thou art, blessed above all, if sinful men were not as thine own sinful ones to address thee boldly, for whom thou hast thy bliss and thy great exaltation. Virgin mother ! and maiden ! and whose mother (art thou) ? His whose daughter thou art. His that wrought and ruleth all that is created. His that hath not either beginning or end, that is ever the same without diminution, that remaineth ever in one state without change. O great honour to be the mother of such a son with the chastity of a maiden, and to have him so subject to thee that he desireth that all thy will everywhere be furthered. For to show us this he stretched forth his right arm as he stood on the cross, and bowed down toward thee his precious head, as though he would say, "Mother, all that thou wilt (desirest), all will I." Ah, sweet lady ! Why, lady, why have I not ever before the eyes of my heart these three sufferings (of Christ)—thy son was fixed to the cross, his feet and hands were pierced through with blunt nails, and his side was bloody—and thy suffering, lady, and Saint John the Evangelist's, weeping on both sides with sorrowful sighs ? O that I might ever behold this in my heart, and think that it was to deliver me and other sinners from hell, and for to give us the

waschen a-wai alle folkes fulpe. ase wis lifes louerd þe *ilke fif
 wallen þet of þi blisfulle bodi sprungen. *and* strike dun strondes
 of blode wasche mine fif wittes of alle bodi sunnen. of al þet ich
 abbe mis-seien mid eȝen. mid min eren iherd. mid muȝ ispekin.
 oȝer ismaht. *and* wið neose ismelled. wiȝ eini lim mis ifeled.
and wið flehs isuneged. þine wunden healen þe wunden of mi
 saule. þi deap adeadi in me flehces licunge. *and* licomliche lustes.
and do me liuien to þe. þer ich mæȝe. seggen: wiȝ seinte pawel
 þe seiȝ. Ic liuie naut ic ac crist liueð in me. þet is to seggen. Ic
 liuie ic ilif þet ic leuede. ah crist liueȝ in me þurh his wunende
 grace. þet acwikeð me wel wes ha iboren þo mai ihesu þis balde-
 liche segge to þe. þu þet ert eafter him alle helplese help. *and*
 sunfulles hele þet to þe habbeȝ hope. helpe me englene quene.
 heoueneliche leafdi seinte marie moder *and* maiden deorwurp
 wimmon forto salui sunne ihesu crist bicom þi sone. for ure sake
 þu were maked maiden godes moder. Nere þu naut þet tu art
 edi ouer alle ȝef sunfulle neren for þi aȝen sunfulle to cleopien to
 þe baldeliche. for hwam þu hauest pin edinesse. *and* ti muchele
 heh-schipe. maiden moder. maiden *and* hwas moder. his hwas
 dohter þu art. his þat wrahte. *and* walt [al] þat ischapien is. his
 þet naueȝ nouȝer ne biginnunge þet is euer ilic wiȝ-ute truch-
 unge. þet halt euer anon wiȝ-ute sturunge. O. muchele menske
 to beon moder of swuche sone. mid holscipe of maiden *and*
 habben him swa abandun. þet he wule þet al þine wil ihwer beo
 iforȝed. forto schawen us þis he strakte forȝ his riht earm ase
 [he] stod o rode. *and* bereȝ¹ dun towart te his deorwurpe heaued
 ase þah he saide. Moder þet þu wult*

* [Fol. 67a.]
 A drop of thy
 blood may
 wash away
 all filth.

Help me,
 queen of
 angels!

Thy sinful
 ones may
 address thee
 boldly.

¹ ? beieȝ.

* For remainder of text, see p. 203, ll. 10—21.

bliss of the kingdom of heaven! This thought would surely enkindle true love within me, let the heart be ever so cold. Where this burning may be, there should sin never have any further entrance. Ah, Jesus! whither shall I flee when the devil hunteth after me, but to thy cross?

XX.

A GOOD ORISON OF OUR LADY.

- Christ's meek mother, Saint Mary!
 My life's light, my beloved lady!
 To thee I bow and my knees I bend,
 4 And all my heart's blood to thee I offer.
 Thou art my soul's light, and my heart's bliss!
 My life and my hope, my safety therewith indeed!
 I ought to honour thee with all my might,
 8 And sing the song of praise by day and by night;
 For thou hast holpen me in many ways,
 And brought me out of hell into Paradise.
 I thank thee for it, my beloved lady,
 12 And will thank thee while I live.
 All Christian men ought to worship thee,
 And sing thee a song of praise with exceeding great joy,
 For thou hast delivered them out of the devil's hand,
 16 And sent them in bliss to angels' land.
 Well ought we to love thee, my sweet lady!
 Well ought we for thy love to bow down our hearts.
 Thou art bright and blissful above all women,
 20 And good thou art, and to God dear above all men.
 All the company of maidens honour thee alone,
 For thou art the flower of them all before God's throne.
 There is no woman born that is like to thee,
 24 Nor is any thy equal within heaven's kingdom.
 High is thy royal seat above cherubim,
 Before thy dear Son among seraphim.
 Merry sing the angels before thy face,

XX.

ON GOD UREISUN OF URE LEFDI.*

[Fol. 120b].

Cristes milde moder seynte marie.
Mines liues leome mi leoue lefdi.

To thee,
Christ's meek
mother, I
bend my
knees.

To þe ich buwe *and* mine kneon ich beie.

- 4 And al min heorte blod to ðe ich offrie.
þu ert mire soule liht. *and* mine heorte blisse.
Mi lif *and* mi tohope min heale mid iwisse.
Ich ouh wurðie ðe mid alle mine mihte.

- 8 And singge þe lofsong bi daie *and* bi nihte.
Vor þu me hauest iholpen aueole kunne wise.
And ibrouht of helle in-to paradise.
Ich hit þonkie ðe mi leoue lefdi.

I will sing
unto thee by
day and by
night.

- 12 And þonkie wulle þe hwule ðet ich liuie.
Alle cristene men owen don ðe wurschipe.
And singen ðe lofsong mid swuðe muchele gledschipe.
Vor ðu ham hauest alesed of deoffene honde.

Thou hast
released man-
kind out of
the devil's
hand.

[Fol. 121a.]

- 16 And i-send mid blisse to englene londe.
Wel owe we þe luuien mi swete lefdi.
Wel owen we uor pine luue ure heorte beien.
þu ert briht *and* blisful ouer alle wummen.
20 And god ðu ert *and* gode leof ouer alle wepmen.
Alle meidene were wurðeð þe one.

Thou art
honoured
above all
women.

- Vor þu ert hore blostme biuoren godes trone.
Nis no wummon iboren þet ðe beo iliche.
24 Ne non þer nis þin efning, wið-*inne* heoueriche.
Heih is þi kinestol onuppe cherubine.
Biuoren ðine leoue sune wið-*innen* seraphine.
Murie dreameð engles biuoren þin onsene.

Thy throne is
above the
cherubim.

* Cotton. MS. Nero A xiv.

- 28 Playing, carolling, and singing between (at intervals).
Full well it pleaseth them to be before thee,
For they are never tired of beholding thy fairness,
Thy bliss may no one understand,
- 32 For all God's kingdom is under thy hand.
All thy friends thou makest rich kings ;
Thou givest them royal robes, bracelets, and gold rings.
Thou givest eternal rest, full of sweet bliss,
- 36 Where that death never comes, nor harm, nor sorrow.
There bloom in bliss blossoms, white and red,
Where never snow nor frost may hurt them,
There may none fade, for there is eternal summer.
- 40 No living thing there is weak or sorrowful.
There they shall rest who here do honour thee,
If they keep their life clean from all evil ;
There they shall never sorrow nor toil,
- 44 Nor weep, nor mourn, nor hell-stinks smell.
There shall they be presented with golden cups,
And have poured out to them eternal life, with angels' joy.
No heart may think nor aught imagine (reach),
- 48 Nor no mouth utter, nor tongue teach,
How much good thou preparest within Paradise,
For them that work day and night in thy service.
All thy household is clothed with white ciclaton,
- 52 And they all are crowned with golden crowns.
They are as red as the rose, as white as the lily,
And evermore they shall be glad, and sing throughout merrily.
With bright gemstones (jewels) their crown is all bedecked,
- 56 And they all do what pleaseth them, so that nothing thwarts them.
Thy dear son is their king, and thou art their queen.
They are never annoyed by wind nor by rain.
With them is evermore day, without night,
- 60 Song without sorrow, and peace without fight.
With them is mirths (joys) manifold, without trouble or annoy ;
Music and games, abundance of life's pleasure, and eternal play.
Therefore, dear lady, long will it appear to us wretches

- 28 Pleieð. *and* sweieð. *and* singeð. bitweonen.
 Swuðe wel ham likeð biuoren þe to beonne.
 Vor heo neuer ne beoð sead þi ueir to iseonne.
 Pine blisse ne mei nowiht understonden.
- 32 Vor al is godes riche an under pine honden.
 Alle pine ureondes þu makest riche kinges.
 Þu ham ȝiuest kinescrud beies *and* gold ringes.
 Þu ȝiuest eche reste ful of swete blisse.
- 36 Þer ðe neure deað ne com: ne herm ne sorinesse.
 Þer bloweð inne blisse blostmen. hwite *and* reade.
 Þer ham neuer ne mei. snou. ne uorst iureden.
 Þer ne mei non ualuwen. uor þer is eche sumer.
- 40 Ne non liuiinde þing woc þer nis ne ȝeomer.
 Þer heo schulen resten þe her ðe doð wurschipe.
 ȝif heo ȝemeð hore lif cleane urom alle queadschipe.
 Þer ne schulen heo neuer karien ne swinken.
- 44 Ne weopen ne murnen ne helle stenchis stinken.
 Þer me schal ham steoren mid guldene chelle.
 And schenchen ham eche lif mid englene wille.
 Ne mei non heorte þenchen ne nowiht arechen.
- 48 Ne no muð imelen ne no tunge tegen¹.
 Hu muchel god ȝu ȝeirkest wið-inne paradise.
 Ham þet swinkeð dei *and* niht iðine seruise.
 Al þin hird is i-schrud mid hwite ciclatune.
- 52 And alle heo beoð ikruned mid guldene krune.
 Heo beoð so read so rose so hwit so þe lillie.
 And euer more heo beoð gled *and* singeð puruhut murie.
 Mid brihte ȝimstones hore krune is al biset.
- 56 And al heo doð þet ham likeð. so þet no þing ham ne let.
 Þi leoue sune is hore king *and* þu ert hore kwene.
 Ne beoð heo neuer i-dreaued mid winde ne mid reine.
 Mid ham is euer more dei wið-ute nihte.
- 60 Song wið-ute seoruwe *and* sib wið-ute uihte.
 Mid ham is muruhðe moniuold wið-ute teone *and* treie.
 Gleobeames *and* gome inouh liues wil *and* eche pleie.
 Pereuore leoue lefdi long hit puncheð us wrecchen.

The angels
sing and play
before thee.

Thou givest
them royal
robes, brace-
lets, and gold
rings.

Those that
honour thee
and lead pure
lives shall
have rest in
heaven.

[Fol. 121b.]

¹ ? techen.

All thy
household are
crowned with
golden
crowns.

Thy son is
their king
and thou art
their queen.

- 64 Until thou from this poor life to thyself us fetch.
We may never have perfect joy (gladship)
Ere we to thyself come, unto thy high honour (worship).
Sweet mother of God, gentle maiden and well-beloved,
- 68 Thine equal was never born, nor evermore shall be.
Mother thou art, and virgin void of all vice!
Throughout high and holy in angels' rest.
All the host of angels and all holy things
- 72 Say and sing that thou art of life the well-spring,
And they all say that thou art never wanting in mercy,
Nor shall any man that worships thee ever be lost.
Thou art my soul's (light) without leasing,
- 76 After thy dear son, most beloved of all things.
All heaven is full of thy bliss,
And so is all this earth of thy mercy.
So great is thy mercy and gentleness,
- 80 That no man that earnestly prayeth thee may lack (miss) thy help.
Each man that looketh to thee thou givest mercy and grace,
Though he may have much offended and grieved thee sorely,
Therefore I entreat thee, holy queen of heaven,
- 84 That thou, if it be thy will, hear my petition (boon).
I entreat thee, lady, for the greeting
That Gabriel brought thee from our heavenly King,
And also I beseech thee for Jesus Christ's blood,
- 88 Which, for our benefit, was shed on the cross,
For the great sorrow that was in thy mind,
When thou at his death before him stoodest,
That thou make me clean, outwardly and inwardly,
- 92 So that not any kind of sin may ruin me.
The loathsome devil and errors of all kinds
Banish from me far away, along with their foul filth.
My dear life (love), from thy love shall nothing separate me,
- 96 For on thee depends my life, and my salvation also.
For thy love I toil and sigh very often,
For thy love I am brought into bondage,
For thy love I forsook all that was dear to me,

- 64 Vort þu of þisse erme liue to ðe suluen us fecche.
 We ne muwen neuer hebben fulle gledschipe.
 Er we to þe suluen kumen to þine heie wurschipe.
 Swete Godes moder softe meiden *and* wel icoren.
- 68 Þin iliche neuer nes ne neuermore ne wurð iboren.
 Moder þu ert *and* meiden cleane of alle laste.
 Þuruhtut hei *and* holi in englene reste.
 Al englene were *and* alle holie þing.
- 72 Siggeð *and* singeð þet tu ert liues welsprung.
 And heo siggeð alle þet ðe ne wonteð neuer ore.
 Ne no mon þet ðe wurðeð ne mei neuer beon uorloren.
 Þu ert mire soule wið-ute leasunge.
- 76 Efter þine leoue sune! leouest alre þinge.
 Al is þe heouene ful of þine blisse.
 And so is al þes middeleard of þine mildheortnesse
 So muchel is þi milce *and* þin edmodnesse.
- 80 Þet no mon þet ðe ȝeorne bit of helpe ne mei missen.
 IICH mon þet to þe bisihð þu ȝiuest milce *and* ore.
 Þauh he ðe habbe swuðe agult *and* i-dreaued sore.
 Þereuore ich ðe bidde holi heouene kwene.
- 84 Þet tu ȝif þi wille is iher mine bene.
 Ich ðe bidde lefdi uor þere gretunge.
 Þet Gabriel ðe brouhte urom ure heouen kinge.
 And ek ich ðe biseche uor ihesu cristes blode.
- 88 Þet for ure note was i-sched oðere rode.
 Vor ðe muchele seoruwe ðet was oðine mode.
 Þo þu et ðe deaðe him bi-uore stode.
 Þet tu me makie cleane wið-uten *and* eke wið-innen.
- 92 So þet me ne schende none kunnes sunne.
 Þene loðe deouel *and* alle kunnes dweoluhðe.
 Aulem urom me ueor awei mid hore fule fulðe.
 Mi leoue lif urom þine luue ne schal me no þing to-dealen.
- 96 Vor oðe is al ilong mi lif *and* eke min heale.
 Vor þiñe luue i swinke *and* sike wel ilome.
 Vor þine luue ich ham ibrouht in to þeoudome.
 Vor þine luue ich uorsoc al þet me leof was.

Sweet mother
of God, thou
hast no equal.

Thou art the
well-spring of
life.

[Fol.122a.]

Heaven is full
of thy bliss.

Thou givest
mercy to all
that ask it.

Make me
clean, within
and without.

For thy love
I toil and
sigh.

- 100 And gave thee all myself. Dear life (love), think thou of that.
That I have at times made thee angry, I am truly sorry.
For Christ's five wounds do thou give me mercy and grace.
If thou hast no mercy upon me, I know full well
- 104 That in hell-pain I shall swelter and burn.
Full well thou sawest me, though thou wert silent,
Where I was, and what I did, yet thou didst bear with me.
If thou hadst taken vengeance upon my wickedness,
- 108 Truly I had wholly lost the bliss of Paradise.
Thou hast yet borne with me for thy goodness,
And now I hope to have full forgiveness.
And now I hope never to fall into hell-pain,
- 112 Since I have come to thee and am thine own servant.
Thine I am, and will be now and evermore,
For on thee and on God's mercy depends all my life.
My dear sweet lady, for thee I long exceedingly.
- 116 Unless I have thy help, I shall never be joyful.
I thee entreat that thou come to my death,
And chiefly then manifest thy love.
Receive my soul when I depart from this life,
- 120 And shield me from sorrow and everlasting death's care (grief).
If thou wilt that I thrive, take good heed to me,
For I shall never prosper unless it be through thee.
With very evil vices my soul is fast bound ;
- 124 Nothing so well as thou can heal my wounds.
To thee alone is all my trust, after (next to) thy dear Son,
For his holy name, of my life grant me the loan.
Suffer not the devil (enemy) to touch me,
- 128 Nor to draw me into hell-pain.
Take heed to me, so that, be what may, it will ever be best for me,
For thine is the worship, if I, wretch, may well thrive.
Thou forsakest no man for his wickedness,
- 132 If he is ready to repent and prayeth thee for forgiveness.
Thou canst easily, if thou wilt, all my sorrow allay,
And much better see (what is needful) for me, than I can say (ask).
Thou canst easily requite my greeting (complaint),

- 100 And 3ef 3e al mi suluen. looue lif ipench þu pes.
 Þet ich 3e wreðede sume siðe hit me reoweð sore.
 Vor cristes fif wunden 3u 3if me milce *and* ore.
 3if þu milce nauest of me þet ich wot wel 3eorne
 104 Þet ine helle pine swelten ich schal *and* beornen.
 Ful wel þu me iseie þauh þu stille were.
 Hwar ich was *and* hwat i dude þauh þu me uorbere.
 3if þu heuedest wreche inumen of mine luðernesne.
 108 Iwis ich heuede al uorloren paradises blisse.
 Þu hauest 3et forboren me uor pine godnesne.
 And nu ich hopie habben fulle uor3iuenesne.
 Ne wene ich neure uallen in-to helle pine.
 112 Hwon ich am to 3e ikumen *and* am 3in owune hine.
 Þin ich am *and* wule beon nu *and* euer more.
 Vor oðe is al mi lif ilong *and* o godes ore.
 Mi leoue swete lefdi to þe me longeð swuðe.
 116 Bute ich habbe pine help ne beo ich neuer bliðe.
 Ich þe bidde þet tu kume to mine uorð-siðe.
 And nomeliche þeonne pine luue kuðe.
 Auouh mine soule hwon ich of þisse liue uare.
 120 And i-schild me urom seoruwe *and* from eche deaðes kare.
 3if þu wult 3et ich iðeo gode 3eme nim to me.
 Vor wel ne wurð me neuer bute hit beo puruh 3e.
 Mid swuþe luðere lasten mi soule is puruh bunden.
 124 Ne mei no þing so wel so þu healen mine wunden.
 To þe one is al mi trust efter pine leoue sune.
 Vor is holie nome of mine liue 3if me lune.
 Ne þole þu þene unwine þet he me arine.
 128 Ne þet he me drawe in-to helle pine.
 Nim nu 3eme to me so me best a beo 3e beo.
 Vor þin is þe wurchipe 3if ich wreeche wel iþeo.
 Þu ne uorsakest nenne mon uor his luðernesne.
 132 3if he is to bote 3eruh *and* bit þe uor3iuenesne.
 Þu miht lihtliche 3if þu wult al mi sor aleggen.
 And muchele bet biseon to me þen ich kunne siggen.
 Þu miht forzelden lihtliche mine gretunge.

Give me
mercy for
the sake of
Christ's five
wounds.
[Fol. 122b.]

Thou hast
borne long
with my sins.

Without thy
help I shall
never be
blithe.

With vile
sins my soul
is fast bound.

Let not the
devil touch
me.

[Fol. 123a.]
Thou canst
allay all my
sorrow.

- 136 And all my labour, and my sorrow, and my kneeling.
In me there is nothing fair to be seen,
Nor anything that is worthy to be before thee,
Therefore I pray thee that thou wash me and clothe,
140 Through thy great mercy that spreadeth so very wide.
It is not to thy honour that the devil should entice me (to sin) ;
If thou wilt permit it, truly he will greatly rejoice (to do so),
For he would never that thou shouldst have honour,
144 Nor that any man that honoured thee should have gladness.
Thou knowest full well that the devil hateth me,
And chiefly because I worship thee.
Therefore I entreat thee to guard and protect me.,
148 So that the devil may not trouble me, nor error harm me.
So thou dost and so thou shalt for thy mercy,
Thou shalt give me a fair portion of heavenly bliss.
If I have broken (sinned) much, much will I repent,
152 And perform my shrift, and fair thee pray,
The while I have my life and health.
From thy service shall nothing separate me.
Before thy feet I will lie and cry,
156 Until I have forgiveness of my misdeeds.
My life is thine, my love is thine, my heart's blood is thine,
And if I dare say it, my dear lady, thou art mine.
All honour have thou in heaven, and also on earth,
160 And all joy have thou as much as thou deservest.
Now I beseech thee by Christ's charity (love),
That thou thy blessing and thy love give to me ;
Preserve my body in purity.
164 God Almighty grant me, for his mercy,
That I may see thee in thy exalted bliss,
And that all my friends may be the better now to-day,
That I have sung thee this English lay.
168 And now I beseech thee, for thy holiness,
That thou bring the monk to thy joy,
That made this song of thee, my dear lady,
Christ's meek mother, Saint Mary ! Amen.

- 136 Al mi swinc *and* mi sor *and* mine kneouwunge.
 Ine me nis noþing feier on to biseonne.
 Ne no þing *þet* beo wurðe biuoren þe to beonne.
 Þereuore ich þe bidde *þet* þu me wassche *and* schrude
- 140 Þuruh þine muchele milce *þet* spert¹ so swuðe wide.
 Nis hit ðe no wurðscipe *þet* þe deouel me to-drawe.
 3if þu wult hit iðauien iwis he wule ðurchut fawe.
 Vor he nolde neuere *þet* þu hefedest wurðschipe.
- 144 Ne no mon *þet* þe wurðeð *þet* he hedde gledschipe.
 Þu hit wost ful 3eorne *þet* þe deouel hateð me.
 And nomeliche þereuore *þet* ich wurðie þe.
 Þereuore ich þe bidde *þet* þu me wite *and* werie.
- 148 *þet* þe deouel me ne drecche ne dweolðe me ne derie.
 So þu dest *and* so þu schalt uor ðire mild-heortnesse.
 Þu schalt me a ueir dol of heoueriche blisse.
 3if ich habbe muchel ibroken muchel ich wulle beten.
- 152 And do mine schrifte *and* þe ueire greten.
 Þe hwule *þet* ich habbe mi lif *and* mine heale.
 Vrom ðire seruise ne schal me no þing deale.
 Biuoren þine uote ich wulle liggen *and* greden.
- 156 Vort ich habbe uor3iuenesse of mine misdeden.
 Mi lif is þin mi luue is þin mine heorte blod is þin.
 And 3if ich der seggen mi leoue leafdi þu ert min.
 Alle wurðschipe haue þu on heouene *and* ec on eorðe.
- 160 And alle gledschipe haue þu al so þu ert wurðe.
 Nu ich þe bi-seche ine cristes cherite.
 Þet þu þine blescinge *and* þine luue 3iue me.
 3eme mine licame ine clenenesse.
- 164 God almihti unne me vor his mild-heortnesse.
 Þet ich mote þe iseo in ðire heie blisse.
 And alle mine ureondmen þe bet beo nu to dai.
 Þet ich habbe i-sungen þe ðesne englissce lai.
- 168 And nu ich þe bi-seche vor ðire holinesse.
 Þet þu bringe þene Munuch to þire glednesse.
 Þet funde ðesne song bi ðe mi looue leafdi.
 Cristes milde moder seinte marie. amen.

¹ ? spret.

It is not to
thy honour
that I should
fall into sin.

Preserve me
from the devil
and from all
error.

Before thy
feet I will cry
until I have
thy forgive-
ness.

[Fol. 123b.]

Give me thy
love and keep
me pure.

Bring the
author of this
lay unto thy
joy.

XXI.

PIS IS ON WEL SWUÐE GOD UREISUN OF
GOD ALMIHTI*.

Jesus, true
God, true son
of God, true
son of a
virgin!

¹ MS. spet-
nesse.

Jesus, my
heart's and
soul's joy!

The sun pales
before thy
light.

*[Fol. 124a.]

Enkindle me
with thy
light.

Let me have
no fellowship
with the
world.

Worldly
riches are
dearly
bought.

Iesu soð god. soð godes sune. Iesu soð god. soð mon. *and*
soð meidenes bern. Iesu min holi luue. Mi sikere swet-
nesse¹. Iesu min heorte. mine soule hele. Swete iesu mi leof.
mi lif. mi leome. min healewi. min huni ter. þu ert al þet ich
hopie. Iesu mi weole. mi wunne. mi bliðe breostes blisse.
Iesu teke þet þu ert so softe. *and* so swete. ȝet þerto þu ert so
leoflich. so louelich. *and* so lufsum. þet te engles euer bi-holdeð
þe. ne ne beoð heo neuer ful. forto logen on þe. Iesu al feir.
a-ȝein hwam þe sunne nis buten ase a scheadewe. ase þeo þet
leoseð hire liht; *and* schineð a-ȝein þine brihte leore uor hire
peosternesse. þu þet ȝeouest hire liht. *and* al ðet leome haueð.
aliht mine peostri heorte. ȝif mi bur brithnesse. *and* brihte mine
soule *þet is suti. *and* make hire wurðe to þine swete wuninge.
Ontend me wið blase. of þine leitinde luue. Let me beon þi
leofmon. *and* ler me for to louien þe liuiinde louerd. woa is me
þet ich am so freomede wið þe. auh ase þu al hauest licamliche
iwend me from þe worlde; wend me ec heortliche. *and* turn
me allunge to þe. wið soðe luue. *and* mid bi-leaue. þet ich nabbe
no mong. ne felauhschipe. ne speche. ne priuite wið þe worlde.
for ich wot mi leofmon. der ich so cleopien þe. ðet fleschlich luue
and gostlich. eorðlich luue *and* heouenlich; ne muhen onone
wise bedden in one breoste. hwoa so euer haueð longe wone of
gostlich elne. of heouenliche murðe; hit is for-þi. ðet heo haueð.
oðer wilned; efter cumfort on eorðe. ðet is fikel. *and* fals. *and*
al imengd wið baluhsið. *and* wið bitternessse. Nis no blisse
soðes ipinge ðet is wtewið; ðet ne beo to bitter abowt. ðet tet
uni ðer inne. ne beo ilicked of þornes. Me nis he fol chepmon.
ðet buð deore awoc þing. *and* forsakeð a deorwurðe þing. ðet me

* For Translation, see pp. 182-190.

beot him for nowt. *and* bihat him þer teken mede. for to nimen hit : Mi iesu liues louerd. þu beodest pin elning. al wið-ute bone. *and* þer efter bihotest us wið þen ȝet we nimen hit. heouenliche blissen : *and* we wendeð us þer from. *and* buggeð worldes froure. wið moni sor. *and* teone. *and* elne of monnes speche : a : iesu louerd. þi grið. hwi habbe ich eni *licunge. in oðer þinge : þen i þe. hwi luuie ich ei þing bute þe one : hwi ne bi-hold ich hu þu streihtest þe for me on þe rode : hwi ne worpe ich me bi-tweonen þeo ilke ermes so swiðe wiðe to-spreddre. *and* i-openeð so þe moder deð hire ermes. hire leoue child for to bi-cluppen : ȝe soðes. *and* þu deorewurðe louerd gostliche to us *and* to ȝine deorelinges. wið þe ilke spredunge ȝeiest. ase þe moder to hire childe. hwo leof : hwo lif : hwo deð him her bitweonen : hwoa wule beon bi-clupped : a iesu pin edmodnesse. *and* þi muchele milce. hwi nam ich ipin ermes so istreihhte. *and* ispred on rode : *and* weneð ei to beon bi-clupped bitweonen þine blisfulle ermes in heouene. bute he worpe er him her : bi-tweonen þine rewðful ermes oðe rode : Nai soðes nai : ne wene hit neuer nomon. þurh þis lowe cluppinge. me mot come to þe heie : þet wule bi-cluppen þe þer swuch : ase þu ert þer louerd of leoue. he mot cluppen þe er her : swuch ase þu makedest þe her. wrecche : for us wrecches. ȝet is to seggen. hwoa so euer wule habben lot wið þe of þine blisse : he mot delen wið þe : of þine pine on eorðe. nis he nout treowe ifere þet nule nout scotten iþe lure : ase iþe bi-ȝete. he mot scotten efne efter his euene. þet wule beon þi felawe : liuiinde louerd. *he mot folewen þine steopes. þuruh sor. *and* þuruh seoruwe. to ȝe wununge of weole : *and* of eche wunne. Ne wene nomon to stihen wið este to þe steerren. A swete iesu. hwi mid ermes of luue ne cluppe ich þe so feste. þet no þing þeonne ne muwe breiden mine heorte : hwi ne cusse ich þe sweteliche ine goste. wið swete munegunge of þine goddeden : hwi nis me bitter. al þet mi flesch likeð. hwi nis me unwurð euerich wordlich þing a-ȝein þe muchele delit of þine swetnesse : hwi ne iuele ich þe imine breoste so swete ase þu ert : hwi ertu me so freomede : hwi ne con ich wowen þe. wið swete luue wordes alre þinge swetest. *and* alre þinge leoflu-

Thou, O Lord,
offerest us thy
grace without
our asking for
it.

*[Fol.124b.]

O that I might
throw myself
between thy
arms !

We must
suffer even as
thou hast
suffered.

We must
share thy
sorrows.

*[Fol.125a.]

We cannot
ascend with
ease to the
stars.

Let me woo
thee with
sweet words.

My sins are a
wall between
me and thee.

Thy blood
shed on the
cross can wash
our sinful
souls.

¹ So in MS.
*[Fol.125b.]

Thou art our
heavenly
physician.

Wash my five
wits from all
sins.

Christ liveth
in me through
his grace.

*[Fol.126a.]

Help me, O
mother and
maiden, most
precious of
women.

kest *and* luue wurðest: wei wei. þe bitternesse of alle mine
attri sunnen is þe lettunge. Mine sunnen beoð wal bi-tweopen
me. *and* þe. Mine sunnen werneð me: al þis swotnesse. Mine
sunnen habbeð grimliche iwursed me. *and* iueied me toward þe
luueliche louerd: *and* þet is lutel wunder. forso ich ham wið
hore horie fenliche ifuled: þet ich ne mei. ne ne der lufsum
Godd: cumen ipine eihsihðe. a: iesu þin ore. hwat deih þeonne
þi blod isched oþe rode. hwat deih þeonne þe large broc of þine
softe side. þe streames þet striden adun of þine deorewurðe uet.
and of þine eadie honden. nes hit forto waschen sumfule¹ soulen:
nes hit for to *saluen seke ine sunnen: hwoa is þeonne un-
weaschen. þet aueð þis halwende wet inwið his heorte: hwoa
þerf beon unsalued. þet haueð so mihti salue. ase oftē ase he per-
to haueð treoue bileue: Min heouenliche leche. ðet makedest us
of þi seolf so mihti medicine. iblesced beo þu euer. ase min trust
is þer to: hit beo mi lechnunge. hit beo mi bote. gif min uuel is
muchel: þe mihte þer of. is more. ase wis ase a drope of þine
deorewurðe blode. muhte waschen awei alle folkes fulðe: ase
wis liues louerd þeo ilke fif wellen of þine blisfule bodie sprungen
and striken dun strundes of blode. waschs mine fif wittes: of
alle blodie sunnen. of al þet ich habbe mis-iseien mid eien. *and*
mid min earen iherd. wið muðe ispeken. oðer ismauht *and*
wið noese i-smelled. wið eni lim mis-iueld. *and* wið fleschs
isuneged. þine wunden helen þe wunden of mine soule. þi
deað: a-deadie in me flesches licunge: *and* licamliche lustes.
and makien me liuien to þe ðet ich muwe seggen wið seinte
powel ðet seið. Ich liuiee nout ich: auh crist liueð in me. ðet
is to seggen. ich liuie nout ine liue þet ich liuede. auh crist liueð
in me. þuruh his wuniinde grace: ðet acwikeð me. wel was he
ibeoren þet mei iesu þis baldeliche seggen to þe.: þu ðet ert efter
him. alle helplease help. *and* sunfules hele þet to *þe habbeð
hope. help me englene cwene of heouene: heouenliche leafdi. seinte
marie. Moder *and* meiden deorwurðe wimmon. for to saluen
sunfule: iesu crist bi-com þi sune. *and* for ure sake þu were
imaked meiden: godes moder. Nere þu nout ðer þu ert. eadi
ouer alle: gif sunfule neren. for þi owe sunfule. for to cleopien

to þe baldeliche : for hwam þu hauest þin eadinesse. *and* pine
 muchele heilſchipe. Meiden. *and* moder. Meiden [*and*] hwas
 moder [his hwas] dohter þu ert his þet wrohte *and* welt. al þet
 ischeapen is. his þet naueð nouðer ende : ne biginnunge. þet is
 euer i-liche. wið-ute sturiunge oþe muchele menske to boen¹
 moder of swich sune wið iholschipe of meiden. *and* habben him
 so abaundune. ðet he wule ðet þin wille oueral beo i-uorðed. for
 to scheawen us þis : he streccheð þene ritht² erm uorð. ase he
 stont orode. *and* beieð adun toward þe. his deorewurðe heaued.
 ase þauh he seide. Moder al þet þu wult : al ich wulle. aswete
 leafdi. hwi leafdi hwi : nabe ich euer bi-foren mine heorte eihen.
 þeo ilke þreo stondunges. þi sune was ituht on rode. þurh driuen
 fet *and* honden. wið dulte neiles. blodi his side. *and* þi stondunge
 leafdi. *and* sein iohanes ewangelistes weopinde otwo half wið
 sorbfule sikes : hwi ne bi-hold ich þis euer in mine heorte. *and*
 þenche ðet hit was for me. *and* for oðre sunfule *to aredden of
 helle. *and* forto ȝiuen us heouerliche blisse : þis þoht wolde siker-
 liche ontenden so soð luue on me. Nere þe heorte so cold. þet
 ne schulde neuer sunne habben forðer in-ȝong. þer þis brune
 were. a iesu hwuder schal ich fleon hwon þe deouel hunteð efter
 me bute to pine rode :

Thou art the
 mother of him
 who creat'ed
 and ruleth all
 things.

¹ So in MS.

² So in MS.

May I ever
 keep before
 me the three
 sufferings of
 Christ, thy
 suffering, and
 that of
 St. John.

*[Fol.126b.]

XXII.

A HYMN TO OUR LADY.

Sweet Lady Saint Mary, maiden above all maidens, that barest the blissful bairn (child) that raised up all mankind that had fallen down through Adam's sin. Through his holy passion he cast down the devil and harrowed hell. I, a sorry, sinful thing, ask thy mercy, that thou be my pleader against the foes of my soul, that they may not accuse it; but protect me and help me, merciful maiden, in all my necessities. My enemies have encompassed me about on every side, and seek the death of my soul. Wicked men and devils have pierced me with many wounds that kill my soul, except thou be my leech. I have oft been obedient to all my three foes—to the devil, and to the world, and to the sins of my flesh. I acknowledge myself guilty, and cry thee mercy, Lady, for I have made gates of all my five senses for the entrance of sinful vices. I have looked amiss, hearkened amiss, felt amiss, spoken amiss, loved sweet smells. Pride and desire of praise have sore wounded me; also wrath and envy, leaching, perjury, unfaithfulness, cursing, backbiting, and flattery. Sometimes I have had wrongful possession of other men's goods, and have given amiss, and received amiss, and often withheld amiss; quick to do evil, slow to do good; negligent and slothful; sometimes too playful, at other times too moody. I have sinned both in meat and in drink, and with the filth of the flesh defiled myself. Thus I am loathsomely hurt in body and in soul with sins of all kinds; for though the work was not in the body the will was in the heart. All this I acknowledge to thee, sweet Lady Saint Mary, highest of all saints. Intercede for me and protect me, for I am worthy of torment. Beseech thy blessed Son to show me kindness, mercy, and grace, for he may deny thee, maiden, who barest him, nothing of thy requests. I pray thee, and beseech thee, and entreat thee (if it be needful for me), by his conception in thy holy body, by his birth, by his humble fasting in the wilderness, by the

XXII.

[ON LOFSONG OF URE LEFDI.]

S wete leafdi seinte marie meiden ouer alle meidnes. *pet* bere
ȝet blisfule bern. *pet* aredde¹ al moncun up. *pet* was adun
a-fallen. *ȝet*² *puruȝ* adames sunne. *and* *ȝet*² *puruh* his holi pas-
siun werp *þene* deouel adun. *and* heriede helle. ich on sori sunfule
ping: bidde *þin* ore. *ȝet* tu beo mi motild aȝeines mine soule
fon. *pet* heo hire ne muwen bitellen. auh were me. *and* help me
milzfule meiden: in alle mine neoden. Mine widerwines habbeȝ
biset me on euche half abuten: *and* secheȝ mine soule deaȝ.
luȝre men and deoffen. heo habbeȝ monie wunden on me ifestned:
pet acwelleȝ mine soule. bute *þu* beo mi leche. ich habbe ofte
ibuwen to alle mine preo i-fon. to *þe* feond. *and* to *þe* world. and
to mine flesches sunne. ich icnowe me gulti. *and* creie *þe* leafdi
merci. for ich habbe imaked *ȝetes* of alle mine fif wittes. to sun-
fule unpeawes. mis i-loked. Mis ihercned. Mis ifeled. mis ispeken.
iloued swote smelles. prude *and* wilnunge of pris: me habbeȝ
sore iwunded. *ase wreȝȝe. *and* onde. lesunge. missware. vuele
i-holden treouȝe. cursunge. bac bitunge. *and* fikelunge: summe
tide. ich habbe iheued of oȝer monnes mid woh. *and* mid unriht
izeuen mis. *and* inumen mis. *and* mis etholden ofte. tovel: spac.
and slow: to Godd. zemeleas: *and* unlusti. sumehwile to pleiful:
to drupi. oȝer hwiles. ich habbe i-suneged ine mete. *and* ine
drunche boȝe. *and* mid flesches fulȝe ifuled me. *þus* ich am lod-
liche i-hurt ine licame. *and* ine soule: wiȝ alle cunnes sunnen.
for *þauh* *pet* werc nere i *þe* bodie: *þe* wil was in *þe* heorte. al
þis ich i-cnoulechie *þe* swete leafdi seinte marie. heiest alre hale-
wen. Nim mot for me *and* were me. for ich am pine wurȝe. bi-
sech for me pine seli sune: Milce. *and* merci. *and* ore. for nout
ne mai he werne *þe*: maiden *þe* hine bere of alle pine bisocnen.
Ich bide *þe* *and* biseche *þe* *and* halsi ȝif me howeȝ hit: bi his
flech founge of pine eadie bodie. bi his iborenesse. bi his eadi

Sweet lady,
have mercy
upon a sorry,
sinful thing.

¹ ? aredde.

² Originally
ȝer.

Be my advo-
cate against
my soul's foes,

the world,
flesh, and the
devil.

I have sinned
with all my
five wits.

*[Fol. 127a.]

I have been
quick to do
evil, but slow
to do good.

Intercede
with thy son
for me.

hard injuries (hurts) and by the unworthy wrongs that he willingly suffered for us sinful creatures ; by his mortal agony, and by his bloody sweat ; by his blessed prayers in the hills by himself ; by his capture and binding ; by his leading forth ; by all that he was doomed to ; by his change of raiment, now red, now white, (put) on him in mockery ; by his scorning, and by his spitting and buffeting, and by his blinding ; by the crown of thorns ; by the sceptre of reed given him in scorn ; by his own cross, so hard dragging on his soft shoulders ; by the blunt nails ; by the sore wounds ; by the holy rood ; by the opening in his side ; by his bloody stream that ran in many places, in his circumcision, in his blood-sweating, in his pain through the crown of thorns ; (through the nails) first in his one hand and then in his other ; lastly in the piercing of his side, besides (other) sore wounds. Yet, some saints think that the true blood-stream was in his first capture, in the fast binding, when the blood was wrung out of his blessed nails. I entreat thee that thou beseech him, by his shame, by his sorrow, by his death on the cross ; by all that he said, did, and suffered on earth ; by the holy sacrament of his flesh and blood that the priest sanctifieth ; through the grace of baptism ; through all the other sacraments that Holy Church followeth and useth ;—through all these I beseech thee, God's precious mother, that their might may help me, and their strength go forth (prevail) where my offering faileth ; for my belief is that I, through them, shall be saved. Jesus, thy Son and God's Son, gave us himself altogether ; and all is ours—what he spake, and did, and suffered on earth. May his torment on the cross and his death destroy my sins ; and may his arising (resurrection) raise me into holiness of life ; and may his uprising (ascension) cause me to advance upwards in high and holy virtues, from high to higher (virtues) ever until I see in Zion, the high tower of heaven, the Lord of light, whom the angels ever behold and ever the longer (they behold him) the more they desire it. And because in that happy song is all we seek, Lady, through thy intercession make known my petition to thy blessed Son. Amen !

festunge iþe wilderness. bi þe herde hurtes *and* þe unwurðe
woves ȝet he for us sunfule willeliche þolede. bi his deaðfule
grure. *and* bi his blodie swote. bi his eadi beoden in hulles him
one. bi his nimunge. *and* bindunge. bi his ledunge forð. bi al þet
me him demde. bi his cloðes wrixlunge. Nu red. nu hwit. him
on hokerunge. bi his scornunge. *and* bi his spotlunge. *and* bufet-
tunge. **and* his heliunge. bi þe þornene crununge. bi ȝe kineȝerde
of rode.¹ him of scornunge. bi his owune rode. on his softe schul-
dres. so herde druggunge. bi þe dulte neiles. bi þe sore wunden:
bi þe holie rode. bi his side openunge. bi his blodi Rune þet ron
inne monie studen. In umbe keoruunge. in his blod swetunge.²
in his pine þornene crununge. erest in his one hond *and* seoððen
in his oðer. olast in his side þurlunge wið-ute sore wunde. ȝet
ase halewen weneð. þet toðe³ blod rune. was in his ereste.
nimunge in þe feste bindunge. þet tet blod wrong ut et his eadie
neiles. ich halsi þe þet ȝu bi-seche him bi his schome. bi his sor.
bi his deað on rode. bi al þet he seide wrohte *and* þolede in
eorðe. bi þe holi sacrament of his flech *and* of his blod þet ȝe
preost sacreð. *purh* þe grace of fuluht. *purh* alle þe oðre sacre-
menz. þet holi chirche foluweð *and* useð. *purh* alle ich bi-seche
þe godes deore-wurðe moder þet heore mihte helpe me. *and* hore
strencðe go forð. þer min offringe wonteð. for min bileue is þet
ich schal *purh* ham beon iboreuwen. iesu pi sune *and* Godes
sune. ȝif us al him suluen *and* al is ure þet he spec *and* wrohte
and þolede in orðe. his pine on rode *and* his deað acwellen Mine
sunnen. *and* his ariste arere me in lif holinesse. *and* his *up
ariste do me stepen uward in heie *and* holi þeawes. from heih
and to herre euer ȝet ich iseo in syon þe heie tur of heouene:
þene louerd of leome. þet te engles euer biholdeð. *and* euer so
lengrrre so heo ȝirneð hit more. for iþet seli song is al þet me
secheð. leafdi *purh* pin erndinge tuðe⁵ me mine bone to þine eadi
sune amen.

I entreat thee
by all his
sufferings and
wrongs,

*[Fol. 127b.]

¹ = rede.

and by the
stream of
blood that
ran in many
places.

² A word
erased.

³ ? soðe.

I entreat thee
by all his
sorrows and
shame.

May his death
destroy my
sins.

*[Fol. 128a.]

May his re-
surrection and
ascension
cause me to
advance
higher and
higher.

⁵ ? cuðe.

XXIII.

A HYMN TO OUR LORD.

Jesus Christ, God's Son, true God and true man, born of the blessed maiden Mary, who is maiden and mother without a mate. I am of all sinful men, as I fear, the most defiled with sin. I pray and beseech thee with inward* (true) heart through thy conception in the maiden's body of the Holy Ghost, and through thy birth without breach of her body; and through all that thou taughtest, and sufferedst for sinners upon earth; through thy five wounds and the blessed flood that flowed from them; through the iron nails and the crown of thorns; and through thy pains and shames, and thy precious death on the cross; and through the same cross, hallowed of thy precious limbs, upon which thou meekly outstretchedst thyself; and (through) thy mother's wail and St. John's sorrow when thou unitedst them as son and mother; for pity of thy pains; and through thy blissful arising the third day from death, and through thy honourable ascension into heaven; through the grace and gift of the Holy Ghost, whom thou on Whit Sunday sentest to thy beloved disciples and pouredst out upon those that rightly loved and believed upon thee; and through thy awful coming at Doomsday to judge both quick and dead; and through thy blessed flesh and thy blessed blood hallowed upon the altar; through the virtue of baptism; through all the other sacraments in which Holy Church believes; through thy great kindness and mercy, that is greater than all that is named, except the grace of the Holy Ghost, who is equal with thee and with thy blessed Father, God full of all good;—have mercy upon me, and hear my petitions through the blessed prayers of thy meek mother and St. John the Evangelist, and all thy saints. Forgive me my sins that are dreadful and horrible in thy eyesight. Lord, I view them in great dread of thine awe; behold thou them not, lest



XXIII.

[ON LOFSONG OF URE LOUERDE.]

Iesu crist godes sune soð godd *and* soð mon of þe eadie meiden
 iboren maria. þet is meiden *and* bute make moder. ich of
 alle sunfulle am on mest ifuled of sunne ase ich drede. ich bidde
and bi-seche þe wið inwarde heorte þurh þin akennednesse ine
 meidenes licame of þe holi Goste. *and* þuruh þin iborenesse wið
 uten bruche of hire bodie þuruh al þet þu tawhtest. *and* þoledest
 for sunfule in eorðe. þurh þine vif wunden. *and* þe eadie flod
 þet of ham fledde. þurh ðe irene neiles *and* þe þornene crune.
and þurh þe pinen *and* þe schomen *and* þi deorewurðe deað oðe
 rode *and* þuruh ðe ilke rode i-halewed of þine deorewurðe
 limen. ðet þu on hire mildeliche streihtest. *and* þine moderes
 ream *and* sein i[o]hanes soruwe þo þu somnedest ham ase sune
and moder. uor rewðe of þine pinen *and* þurch þine blisfule
 ariste þe þridde dai of deaðe. *and* þurh þine wurðful astiunge
 into heouene. þurh ðe grace *and* þe ȝeoue of þe holi goste. þet
 þu on hwite sune dai sendest þine deorewurðe *deciples. *and*
 ȝettedest to þeo þet rith luueð þe *and* leued. *and* þurh þine
 cisfule cume a domesdai to demen boðe ewike *and* deade. *and*
 þurh þine eadi flesche *and* þine iblescede blode i-sacred oðe
 weouede. þurh þe mihte of fuluht. þurh alle þe oðre sacremens.
 þet holi chirche ileueð. þurh þine muchele milce *and* merci þet
 is more þen al þet is inempued wið-ute þe grace of þe oli goste.
 þet is efne wið þe *and* wið þin eadi feder. Godd of alle godd
 ful. haue merci of me *and* iler mine bonen. þuruh þe selie
 bonen of þine milde moder *and* seint iohannes ewangeliste. *and*
 alle þine halewen. for-ȝif me mine sunnen þet ateliche beoð *and*
 grisliche i þine eih sihðe. louerd ich i-seo ham wið muchel ugge
 of þin eie. ne bi-hold þu hain nout leste þu wreoke ham on

Lord Jesus,
 have mercy
 upon me, de-
 filed with sin.

I beseech thee
 by thy pas-
 sion, death,
 resurrection,
 and ascen-
 sion ;

by thy gift of
 the Holy
 Ghost ;
 * [Fol. 128b.]

by thy coming
 at Doomsday ;

by the sacra-
 ment of thy
 flesh and
 blood ;

hear my
 petitions,
 through the
 prayers of thy
 blessed
 mother.

thou avenge them upon me in the furiousness of thy wrath. Lord, thy apostle saith thus, "If we condemned ourselves, we should not elsewhere be condemned." Meek merciful God, I judge myself before thee, after thy mercy that is greater than all my sins, as truly as a drop of thy precious blood that thou sheddest on the cross were enough to wash away the filth of all folk. Through the stark streams and the flood that flowed from thy wounds for to heal mankind, cleanse and wash my sinful soul; through thy five wounds opened on the cross, pierced through with nails, and sorrowfully filled up, heal me sore wounded through my five wits with deadly sins, and open them, heavenly king, toward heavenly things, and turn to the world thy precious cross upon which thou outstretchedst thyself. Be my shield and protection in every quarter against the darts of the devil, which he (the traitor) shooteth at me. Let thy passion quench the passion of sins that abideth within me. Let thy pains preserve me from the pains of hell, and let thy precious death keep me from the death that never dieth, so that thy death may mortify the deadly lusts of my body and the laws of my limbs. Let the world be (dead) to me, and me to the world. Through thy arising to life immortal, O Lord, raise me from the death of the soul; and give me life in thee; that I love not this world, but only thee, living Lord, and whatever is good before thee; that I may be dead to the world, and ever live to thee, so that I may say with St. Paul who saith, "I live, not I, but Christ liveth in me." Lord (grant me) thy mercy, since I have climbed so high with this same petition, and yet lie so low, and because earthly losses excite so much displeasure in my heart. Meek God, thy mercy! for hereby I die, who erewhile spake of such things, and (yet) sin deadly. High (exalted) Saviour, God, help me and heal my heart thereof. Dear Lord Jesu Christ, look toward me as I lie thus low and bemoan to thee of things that trouble me now most, next to my sins. High Saviour, bow thyself to me, and incline (thine ear) to my prayers. I have in me neither wisdom nor honour, and am devoid of counsel; I have not wherewith to lead my life in this world, and am helpless. I am in many wise disgusted in mind and heart, sick with sorrow, and have not any one to comfort me. Precious Lord, as thou art the counsellor of the

me iwodschiþe of þine wreððe. louerd þin apostel seið þus. 3if
 we ne forðemden us seoluen ne schulde we nout beon elles hwar
 for-demed, milde merciable godd ich deme to þe: efter þine
 milce þet is [mo]re þen al min [uu]el is: ase wis [as]e a drope
 of þine deorewurðe blode þet tu o rode scheddest were i-nouh
 to weaschen alle folkes fulðe. þeo sterke stremes *and* þet flod
 þet fleaw of þine wunden. moncun uor-to helen: clense *and*
 waschs mine sunfule soule þurh þine fif wunden iopened o rode.
 wið neiles uor-driene *and* seoruhfulliche forðutte. hel me
 uorwunded *þurh mine fif wittes wið deadliche sunnen. *and*
 opene ham heouenliche king touward heouenliche þinges. *and*
 turn to þe worlde þi wurðfule rode þet þu spreaddest þe on. beo .
 mi scheld *and* mi warant on euche half: azein þes feondes flon
 þet he scheot to me on euche halue þe swike. þi passiun acwenche
 þe passiun of sunnen þet wunieð wið inne me. þine pinen
 buruwen me from þe pinen of helle. *and* þi dereowurðe¹ deað
 from þene deað ðet neuer ne deieð. þet ði deað a-deadie þe
 deaðliche lustes of mine licame. *and* te lawen of mine limen
 beo ðe world [dead] to me. *and* me to þe worlde. þurh þine
 ariste louerd to liue: bute deaðe. of soule deaðe arer me. *and*
 3if me lif in ðe. þet ich ipisse worlde ne luie nout bute þe
 liuinde louerd. *and* hwat so god is uor þe. þet ich to þe
 world beo dead. *and* euer liuie² to þe. þet ich muwe siggen
 wið seinte powel þet seið. ich liuie nout ich: auh crist liueð
 in me. louerd þi merci ase ich ham heie iclumben wið þis ilke
 bone. þet ligge so lowe. *and* uor eorðliche luren so muche
 mislicunge habbe in mine heorte. Milde godd þi milce. for
 herþurh ich deie þet spec er of swuche þinge. *and* deaðliche
 sunegi. heie helinde godd help me. *and* hel herof mine heorte.
 leoue louerd iesu crist loke toward me ase ich ligge lowe. *and*
 mone to ðe of þinge ðet me derueð mest nuðe efter mine sunnen.
 heie helinde *beih þe to me. *and* buh to mine bonen. ·Nabbich
 nowðer in me wisdom ne wurschiþe *and* am redleas nab ich
 [h]waremide le[de]n mi lif i þis[se] worlde *and* am helples. ich
 habbe on monic wise mislicunge of þonke *and* heorte sec of
 sorwe. *and* nabbe hwoa me froure. Deorewurðe drihten ase

I condemn
myself before
thee.

Wash my
sinful soul in
the blood of
thy wounds.

*[Fol. 129a.]

Be my shield
against the
darts of the
devil.

¹ sic.

Let me be
dead to the
world and live
to thee.

² A stroke
too many in
MS.

Look towards
me as I lie
thus low.

*[Fol. 129b.]

I am without
wisdom,
devoid of
counsel and
help.

perplexed, counsel me that am helpless and uncertain what to do, how I ought to conduct myself and live on earth in maidenhood and purity of both soul and body. As thou art help of the helpless, behold, high Lord, how man's help faileth me. Let me receive thy help the more readily, so that I shall trust on thee alone, and confide (in thee) ever without end. Had I done so of yore, I know of a truth it would have been better for me than it is now. For the while that I trusted upon man thou saidst "Hold thee to them," and leftest me wholly ruined by those that I trusted upon, and they have become traitors to me, heavenly Lord, I believe, for my good. I honour and thank thee that thou hast deprived me of them, for thou sawest that trust in them deceived me, and thou desirest that I should hope and trust in thee alone. For to show me how this hope in thee alone shall avail me better than did previously the trust in the others, thou hast deprived me of man's help, for thou wilt give me thine. Blessed be he that thus turneth loss to gain. Truly all my woe on earth shall turn for me into joy if I love God with my true belief. Lord, I believe it, and love and will love thee more, Lord, through this affliction than I did previously in all my weal, for I know assuredly it would have wholly deceived me, if it were not, Lord, for the help of thy grace. Lord, I beseech thee with inward heart to give me neither too much nor too little, for through either many a man oftentimes sinneth ; but grant me that I may truly say with the maiden that saith of thee these words, "My beloved's left arm holdeth up my head," she saith, "and his right arm shall embrace me." Let me be thy beloved, and say as she saith, "Beloved, with thy left arm," that is, with thy worldly gifts, "hold up my head," that I through too much poverty fall not into the filth of sin. And "Beloved, with thy right arm," that is in heaven, with endless blessings, "embrace me," so that whatsoever I shall thenceforth, sweet gentle Lord, pray or desire, I may pray thee that I may receive in obedience, both poverty and wealth, according to thy good pleasure. Though I have not entirely all that I want, nor comest thou to me as soon as I desired it, I do not mistrust thee, but am confident that thou wilt take from me all that may do me harm, and give me, sweet merciful Lord, what is needful for me ; but thou that seest all things abidest thy time. Now

þu ert redlease red. red me *þet* am helples *and* redles. hu ich
 schule leden me *and* liuien on eorðe wið meidhod *and* ine
 clennesses of soule. *and* of bodie boðe. ase þu ert neodfulles help
 bi-hold heie louerd hu monnes help trukeð me. þin help beo
 me þe ȝarewere forto þe one ich chulle trusten *and* hopien euer
 buten ende. hefdich ȝare so idon me stode betere þen me deð
 ich hit wot to soðe. uor þeo hwile ðet ich truste uppo mon
 þu seidest. hold þe to ham *and* lettest me al iwurden wið þeo
 þet ich truste uppon. *and* heo beoð me itrukede heouenlich
 louerd. ich i-leue for mine selhðe ich herie þe *and* þonke. þu
 ham hauest bi-nume me. uor þu iseihe. *þet* te hope of ham bi-
 swoc me *and* wult *þet* ich hopie *and* truste to þe one. for to
 schewen hu þis hope to þin ones help schal gon me betere ut.
 þen dude er þe oðres. þu hauest binume me fulst of monne :
 uor þu wult þin ȝeouen me. Iblesced beo *þet* þus went lure
 to biȝeate. sikerliche al mi woa on eorðe schal turnen me to
 ioie. ȝif ich Godd luuie mid treowe bileaue. louerd *ich ileue
 hit *and* luuie *and* wulle luuien þe more louerd þurh þis wondred
 þen er in al mine weole. uor ich wot to soðe hit wolde habben
 al bi-swike me. ȝif þe help nere louerd of þine grace. louerd
 ich bi-seche ðe wið inwarde heorte ne ȝif þu me nouðer to
 muchel ne to lutel. uor þurh eiðer moni mon suneggeð i-lome.
 auh leue me ðet ich mote soðliche seggen wið ðe meiden *þet*
 of þe seið þeors¹ wordes. Mi leofmonnes luft erm halt up min
 heaued heo seið. *and* his riht erm schal bi-clupen me abuten.
 let me beo þi leouemon *and* siggen ase heo seið. leof wið þi
 luft erm. *þet* is. wið þine worldliche ȝeouen hold up min heaued
 ðet ich þurh to muche wone ne falle i fulðe of sunne. *and* leof
 wið þin riht erm. *þet* is in heuene wið endeleas blissen bi-clupe
 me abuten. al schal beon *þet* ich wulle þeonne forð swete milde
 louerd bidde oðer wilni ich bidde ðe ðet ich mote under-uon
 in obedience boðe wone *and* weole þe ine cwemnesse. þauh ich
 nabbe nout one al ðet me biheouede ne me ne. cume nowt ase
 sone ase ich wolde. ich ne mishopie þe nout auh am al siker
 of ðet þu wult binime me ðet me wolde herm don. *and* ȝife me
þet me is biheue swete milzfule louerd. auh þu *þet* alle þing

Let me receive
thy help.

Man's help
faileth me.

Blessed be
thou that
turnest my
woe into joy.
*[Pol. 130a.]

Give me nei-
ther too much
nor too little.

¹ sic.

Support me
with thy right
arm.

Give me what
thou deemest
needful for
me.

I have lost the comfort of all mankind, I know that thou wilt send me the Holy Ghost to comfort me, and advise me and help me and comfort me, better than all those might in whom I trusted ; for thus saith the Psalmist David in the Psalter, "The world hath forsaken me, and God hath received me." Again he saith elsewhere, "Have thy delight in God, and he will give thee the wishes (prayers) of thy heart ; make known to him the way that is thy desire, and he will accomplish it for thee." Thou knowest what I desire, omnipotent God, but of that as of all else, ever let thy will be done, for thou wilt soon enough do better by me than I may desire ; and I obediently beseech thee, Lord, not through anything I deserve from thee, but through this hope and in this trust in thy great mercy, that thou be now my counsel, my help, and my grace. But I will love thee now, before them that I previously loved, trusted, and hoped in. For now I understand how true it is what St. Austin saith in his book, "Unhappy is he that is with love tied to any earthly thing, for ever is that sweet dearly bought with a twofold of bitter ; but we understand it not ere that we lose it, and it turns to loss, from which quarter so ever it befalleth, before we least expect it."

Sweet soft Jesus, blessed be those that love thee and thy sure sweetness, that no one may lose except he lose faith in thy love. But without thy gifts none may love thee. With the flame, Lord, of the Holy Ghost, that is, thy Father's love and thine, inflame my heart and consume all that is hurtful therein, and feed it so forwardly that it may enlumine me ever in thy belief and in thy love, the longer the more so. My love and my counsel, all my help and my comfort, help me ever for good and turn me from sin, and give me will and might and wisdom to forsake every sin, and to work well. Precious Lord, thou owest not any man anything for his deserts, but doest all that thou doest through thy sweet grace, wholly unmerited by us. Make known in me what mercy is, and that grace is (of thy) grace and not of our works. But do so by me that my foes may grin (with rage), and good men may rejoice and bless thy name and honour it without end. What

isihst *ȝet* abidest his time. Nu ich habbe uorloren al moncunne
froure ich wot **pet* þu wult senden me þene holi gost to elnen
me. *and* reden me *and* helpen me *and* froure me betere þen alle
þeo ilke muhten *pet* ich on truste. uor þus seið þe salmwruhte
dauīð iþe sawter. þe world haueð for-let me. *and* godd haweð
underfo me. eft elles hwar he seið. haue þi licung ine godd *and*
he wule ȝiuen þe bonen of þine heorte. vnwrih him þene wei *pet*
is þi wilnunge. *and* he wule hit forðen. þu wost hwat ich wilni
al weldinde Godd. auh of *pet* ase of helles hwat: iwurðe þi
wille euer. uor þu wult inouhreðe don betere bi me þen is *pet*
ich wilni. *and* ich buhsumliche bi-seche þe louerd þuruh non of-
seruunge to ðe. auh þurh þis hope. *and* i þis trust to þine
muchele milce. *ȝet* þu beo mi red nu. Min help *and* min elne.
auh þe ich chulle luuien nu. uor ham *pet* ich luuede er *and*
truste to *and* hopede. uor nu ich understonde hu soð hit is
ȝet seint austin seið in his boc. uniseli is *ȝet* is wið luue to
eni eorðlich þing iteied. uor euer bið *ȝet* swete: abouht mid
twofold of bittre. auh me ne hit underȝit nout er þen me hit
leose. *and* to lure hit bi-kumeð of hwuche half so hit falleð:
er me lest wene.

I have lost the
comfort of all
mankind.

* [Fol. 130b.]

Let my de-
light be in
thee.

Unhappy is
he that is
attached to
earthly things.

Swete softe iesu iseli beoð *ȝet* þe luuieð *and* pine siker swet-
nesse. *pet* no mon ne mai leosen bute he þe treulac of
pine luue lete auh wið-uten pine ȝeoue ne mai þe non *luuien.
wið þe lai louerd of þe holigost. *pet* is þi feder luue *and* þin.
tend mine heorte *and* uorbern al þat is baluful. þer inne *and*
fed hit so forðward. *pet* hit ontende me euer ipine bileaue
and in pine luue. so lengre so more. Mi luue *and* mi red al
min help *and* mi froure fulst me euer to gode *and* cher me
from sunne. *and* ȝif me wil *and* mihte *and* wit to leten euch
uuel *and* wel uorto wurchen. deorwurðe drithen þu nowest none
mon nowitht þurh his of-seruunge auh dest us al *pet* þu dest
þurh pine swete grace al unofserued cuið in me hwat is milce
and *pet* grace is grace nout hure werkis auh do so bi me.
pet mine fon grennen *and* gode gladien *and* blescien pine nōme.
and herien buten hende. hwat mote ich milzfule louerd to þe

* [Fol. 131a.]

Enkindle
within me the
love of thee.

Enlighten me
ever with thy
belief.

We deserve
nothing at
thy hands.

All we have
is of thy grace.

may I do, merciful Lord, for thee that mayest and canst do all things and wilt well do, and desirest all that is good? All that is needful for me (give me), I beseech thee, God full of all good, with these three words, as thou mayest (art able) and canst and wilt. Merciful Lord, have mercy upon me and upon all Christian men. Amen.

THE MINOR CREED.

I believe in God the Father Almighty, Creator of heaven and earth : and in Jesus Christ his only Son our Lord, who was conceived through the Holy Ghost, and born of the maiden Mary, suffered under Pontius Pilate, was nailed on the cross, was dead and buried, and he lighted into hell ; and the third day he arose from death to life, and ascended into heaven, where he sits on the right hand of God the Father Almighty ; thence he will come to judge the quick and the dead. I believe in the Holy Ghost, and in the holy church, and the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life after death. Amen.

XXIV.

ON THE BEGINNING OF CREATION.

Our Lord Almighty God desires and commands us that we love him and think of him and speak of him, not for his benefit, but our advantage and help ; for to him may all creatures say, *Bonorum meorum non indiges*—Of my goods, O Lord, thou standest in no need. But as Saint Austin saith, "If no man thought of God, none would speak of him ; if none spake of him, none would love him ; if none loved him, none would come to him, nor would participate of his bliss, nor of his greatness." It is most sweet to speak of him. Think ye that each word of him is sweet as if a honey-drop fell upon your hearts. He is heaven's light and earth's brightness, the welkin's gleam, and gemstone (jewel) of all creation ; bliss of angels, and joy and hope of mankind ; the strength of the righteous and solace of the needy. He is the beginning of all things, and both beginning and end ; he is beginning for he was ever ; he is end without any ending ; he is King of all kings, and

þet alle þing meiht. *and* const. *and* wult wel don. *and* wult al
þet god is. al þet me euer is neod. ich biseche þe godd of alle
godd ful wið þeos preo wordes. ase þu meiht. *and* const. *and*
wult. Milzfule louerd haue merci of me *and* of alle cristene
men. *amen*.

Have mercy
upon me and
all Christian
men.

[ÞE LESSE CREDE].

I ch bileue on god feder al-miht. schuppere of heouene *and*
of eorðe. *and* on iesu crist his onlepi sune ure louerd.
þet was ikenned þurh ðe holi goste. iboren was of ðe meidene
marie. ipined was under ponce pilate. ineiled was oðe rode.
dead *and* iburied. he lihto¹ in to helle. ðe pridde dei he a-ros
from deaðe to liue. *and* steih in to heouene. þer he sit o godes
rithond feder al-miht. þonene he kumeð to demen ðe quike *and*
ðe deade. Ibileue on *ðe holi goste. *and* on holi chirche.
imennesse of haluwen. uorziuenesse of sunnen. uleches up ariste
eche lif efter deað: *amen*.

I believe in
God the
Father,
Creator of
heaven and
earth;
in Jesus
Christ his
only son our
Lord;

¹ read lihte.

in the Holy
Ghost; in the
holy Cathol-
ic church, &c

* [Fol. 131b.]

XXIV.

[DE INITIO CREATURE.*]

*[Fol. 54.]

Vre hlaford almihtig god wile *and* ús hót. þat we hine lufe.
and of him smáze *and* spece. naht him tó mēde ac hús to
freme *and* to fultúme. fōr him seize alle hiscēfte. *Bonorum*
meorum non [in]-diges. hlaford to mine gōde ne beniedeð þe. Ac
alswo *sanctus augustinus* cweð. Gif non mán ne þoht of Gōde.
non ne spece of him. Gif non of him ne spece non hine ne
lufede. Gif non hine ne lufede. non to him ne cōme. ne delende
nére of his eádinesse. nóf his merhæ. Hit is wel swete of him
tó spēcene. þenche ge ælc word of him swete. al swá ân huni
tiar felle upe geure hierte. Héo is hefene liht. *and* eorðe briht-
nesse. loftes leom. *and* all hiscēfte gímston. anglene blisse. *and*
mancēne hilt *and* hope. richtwisen strenhepe. *and* niedfulle
fróuer. Heo his ælra þinga angin. *and* hordfruma *and* rēnde.
he his órd fōr he wes efre. he is ænde buton ælcere giendunze.

God bids us
love, think,
and speak of
him.

The words of
St. Austin.

Each word of
God is sweet.

God is the
beginning of
all things.

Lord of all lords. He holdeth with his might heaven and earth and all creatures without toil. No creature may perfectly comprehend nor understand concerning God. He formed his creatures when he would. Through his Wisdom (the Son) he wrought all things, and through his Will (Holy Ghost) he endowed them all with life. This Trinity is one God, that is, the Father and his Wisdom (of himself ever begotten) and the Will of them both, that is, the Holy Ghost, that proceedeth of the Father and of the Son alike. He created ten hosts (or states) or companies of angels, that is *angeli* (messengers), *archangeli* (high messengers), *throni* (thrones), *dominationes* (lordships), *principatus* (chiefs), *potestates* (spirits of powers), *virtutes* (mighty spirits), *cherubim* (fulness of knowledge), *seraphim* (burning or inflaming). Wherefore they are thus named shall be told in another place. Here are nine orders (or states) or hosts of angels. They have no bodies, but they are all spirits, very strong and mighty and of great beauty, formed for the praise and honour of their Creator. The tenth order revolted and became evil (or as many as might have completed the number of the tenth host). God created them all good and let them have their own choice (discretion) to choose whether they would love their Creator or renounce him. Now the elder (chief) of the tenth order was beautifully formed, so that he was called "Light-bearing" (Lucifer). Then began he to be moody (grow proud) for the fairness that he had, and said in his heart that he would and easily might be equal to his Creator, and sit in the north part of the kingdom of heaven, and have power and dominion against God Almighty. Then he confirmed this counsel (resolve) with the order over which he presided, and they all were obedient to this resolve. When they all had determined upon this plan amongst themselves, then came God's wrath upon them all, and they all lost that fair hue (form) in which they were created, and became loathsome devils; and very rightly it so befell them when they would with pride be better than they were created, and their elder (chief) said that he might be equal to God Almighty. Then became he and all his companions more perverse and worse than any other creatures; and whilst that he meditated how he might share dominion with God, the Almighty Creator was preparing hell-torment for him and his fellows, and drove them all out of the mirth (joy) of heaven's kingdom and caused them to

heo is alra kingene king. *and* alra hlaforðen hlaforð. he hālt mid his mihte hefene *and* eorðe. *and* alle Ʒescefte buton Ʒe-swince. Ne mēƷ nan iscefte fulfremedlice smēāƷan ne under-stonden ēmbe god. heo Ʒescop Ʒesceafte Ʒaða he wólde. Ʒurh hīs wisdom (se sune) heo Ʒeworhte alle Ʒing. *and* Ʒurh his wille (ali-gast.) he hi alle Ʒeliffeste. Ʒeos Ʒrīmnis is an gód. *Ʒat* is sē fader. *and* his wisdom. of him selfe efre acenned. *and* hare beire wille *Ʒat* is sē hali gast. he gēð of Ʒe fader *and* of Ʒe sune Ʒelice. He Ʒescóp tȳen engle werod. (oðer hād.) oðer hapes. *Ʒat* beoð. angeli (bóden.) archangeli. (hahboden.) Troni. (Ʒrimsetles.) Domina-tiones. hlaforðscipe. Principatus alderscipen. Potestates. an-wealda gastes. Uirtutes. mihti gastes. Cherubim. Ʒefildnesse of ȳwitte. Seraphim birinde oðer anhelend. for wan hi beoð Ʒuss icwēðe me scel sigge, an oðre stowe. Her beoð niƷen anglen hapes. [oðer hād.] oðer werod. Hī nabbeð nenne lichama. ac hi bæð alle gastes. swiðe strange *and* mihti an mucele feirnesse isceapen to lofe *and* to wurhminte hare sceoppinde. *Ʒat* teonðe werod abreað. *and* awende on ȳfele oðer al swa fele Ʒe me mihte *Ʒat* tioðe hape fulfellen. Gód Ʒesceop alle gode. *and* lét hi hi habben āƷen chire. to chiesen Ʒief [h]Ʒ wolden hare sceappinde lufie. oðer hine ferleten. Ʒa wes Ʒes tȳendes hapes alder swiƷe feir isceapen. swa *Ʒat* heo was Ʒehoten leoht berinde. Ʒa be-gan hē to modienne fer Ʒere feirnesse. Ʒe héo hafde. *and* cweð an his hērto. *Ʒat* he wolde *and* eaðe mihte bien his sceoppende Ʒelic. *and* sitte án norðele hefene riches. *and* habbe anwealda *and* riche anƷen godelmichti Ʒa ȳfesten[d]e [he] Ʒisne red. wið Ʒan hape Ʒe [he] bewiste. *and* hi alle to rede gebuƷon. Ʒa Ʒe li¹ alle hafeden Ʒisne réd betwuxe ham Ʒefestnod. Ʒa be-com godes grama ofer ham alle. *and* hi alle wurðon *awende of Ʒan féƷre híwe Ʒe hi anƷescapen were to loðlice deóflen. *and* swiðe richtlice ham swá bélamp. Ʒāðe hi wolde mid modinesse beón betere Ʒonne he Ʒesceapen wére. *and* cweð hāre alder *Ʒat* he mihte beón Ʒam ælmihti gód Ʒelic. Ʒa warð he *and* halle his iferen forcuðran *and* wursan Ʒanne æniƷ oðer Ʒesceafte. *And* Ʒa wile Ʒe he sméade hu he mihte delen ríce wið gód. Ʒa wile Ʒearcode se almihti sceappende him *and* his iferen helle wite. *and* hi alle adrefde of heofan rices

He is the
king of all
kings.

The Trinity
is one God.

God created
ten orders of
angels.

Nine are good
spirits.

The tenth re-
belled against
God.

Their leader
Lucifer
wanted to be
equal to God.

¹ ? hi.
God's wrath
came upon
them,
* [Fol. 54b.]
and they
became loath-
some devils,

and were
driven out of
heaven,

fall into the eternal fire that was prepared for them for their pride. Then forthwith the nine hosts (or orders) that were left, bowed to their Creator with all humility, and resigned their purpose to his will. Then strengthened the Almighty God the nine orders (hosts or states) of angels and established them so that they never afterwards might be able, nor desire, to depart from his will. Neither may they nor desire they to perpetrate any sin, but ever they are [meditating] about this alone—how they may obey and please God. So might also the others have done that there fell, if they had been willing; for God had created them great angels, and let them have their own will, and would never have inclined nor forced them to that evil counsel, neither to think nor to act wrongly. Then would God supply and make good the loss that had been suffered in the heavenly host (or state), and said that he would create man out of earth, so that the earthly man should prosper and obtain by humility the abode in heaven which the devil lost through his pride. And God wrought a man of loam (earth) and blew spirit into him, and endowed him with life, and he then became man formed in soul and in body, and God gave him the name of Adam, and he was for some time alone. God then brought him into Paradise and there lodged him and said to him: "Of all the things that are in Paradise thou mayest enjoy, and they are all given unto thee, except one tree that standeth in the midst of Paradise. Touch thou not this tree's fruit, for thou shalt become deathly (mortal) if thou eatest this tree's fruit." Why would God, who such other great things assigned him, forbid him such a small thing? In order to make him understand that he was his Lord, and that he should be obedient to him, and observe his behests; as if he should say to him, 'Forego thou the fruit of one tree and with this easy obedience thou shalt obtain the mirth of heaven's kingdom, and the place from which the devil fell through disobedience. If thou breakest this little behest thou shalt perish by death.' And then was Adam so wise that God brought unto him neat and deer-kind and fowl-kind, when he had made them, and Adam gave them all names. Then spake God: "It is not meet that this man be alone and have no helper; but let us make him a companion for his help and comfort." And God then caused

mirh̃ðe. *and* lét befallen on þat éce fer þe ham 3éarcod wás fer háre préde. Þa sona þe nigon werod [oðe hapes]. þe þer to lafon wére. búgon to hare scýppende. mid ælra ædmodnisse. *and* betéhton hare réd to his wille. Þa 3efestnéde se ælmihti gód þa nigen ángle wærod [heapes. had.]. *and* 3estepelfaste swa þat hi nefre ne mihten ne noldan siððan. fram his wille 3ebugon. né hi múzen ne hi nélleð nane sýnne 3ewércon. Ac hi efre beoð ýmbe þat án hu hi mugon gód hihersamian *and* him 3ewemen. Swá míchte æac þe oðre þe þer fellon dón 3éf hi wolden. forði ðe gód hí 3éworhte to meren anglen. *and* lét ham hábba agénne círe. *and* hi nefre ne bíde nane niede to þan ýfele réde. ne ýfel tó pence. né tó donne. Þa wolde god 3efýllan *and* 3éinnian pone lére þe forloren was. of þan hefenlice werode [vel hade.] *and* cweð þat he wolde wércan man of eórðan þat he eórðlic man sceolde 3eðeon. *and* 3éarnian mid admodnisse. þ¹ wuniunge ón hefen ríce. þe se deofel forwo[r]hte mid modinesse. *And* god þa 3eworhte ænne man óf láme. *and* him on bleów gást. *and* hine 3eliffeste. *and* he wárð þá man 3esceapen ón sáwle. *and* on lichame *and* god him sette nama. adam. *and* he wes tó sume wíle anstándende. Gód þa hine brohte into paradís. *and* hine 3elógode *and* him to cweð. Ælra þara pinges þe on paradís beoð þu most brúce. *and* alle hi beoð þe betéhte. buton áne treówe þe stent on midden paradís. ne hrépe þu þes trówes westm. for þan þu wurst deaðlic. 3éf þu þes trowes westm 3éétst. Hwí wolde god swá litles pinges him forwerne. þe him swa mýcel oðer ping betohte? fórté don him understonden. þat he his hlaford was. *and* þat he sceolde to him bugon *and* his 3ehése healde. Al se he to him cweðe. forgáng þu ones treówes westm. *and* mid þare æðelice hýrsumnesse. þu 3earnest hefen rices merh̃ðe. *and* þane stéde þe se deofel of háfel: purh unihersumnesse. Gif þu þanne þis litle bebód to breest. þu scealt deaðe sweltan. *And* þa was adam swa wís. þat god 3eledde to him níatenu. *and* deorcén. *and* fugel cýn. þaðá he 3esceapen hafede. *and* adam ham alle námen 3esceop. Þa cweð gód. Nis hit náht 3edanfenlic. þat þes man ane beo. *and* nab[be] nenne fultume. ac uton wircan him 3emace him to fultume *and* to ~~to~~ froure². *And* go[d] þa 3eswefede þat

and fell into hell..

The nine orders were strengthened so that they could neither commit or desire to commit sin.

God made good the loss of the tenth order by the creation of man,

¹ þe or þa.

whom he created out of earth,

and called him Adam.

He forbade him to eat of the tree in the middle of Paradise.

Death was to be the penalty if he broke the command.

God said it is not meet for man to be alone,

² *Ant* is written above u in the MS.

Adam to fall asleep; and when he slept he took a rib from his side, and made of that rib a woman; and Adam named her Eva, that is, life, because she is mother of all living. All creatures God created and made in six days, and on the seventh day he ended his work, and then ceased and hallowed that day. All things God wrought through his word. But when he created man he said not, Let there be man, as of other creatures, but he said, "Let us make man in our likeness," and he then wrought man with his hands, and breathed into him a soul, wherefore man is better, if he does what is good, than other creatures, except angels; for they all come to nothing (perish), and man is eternal in one part, that is, in his soul. The body is mortal through Adam's guilt, but nevertheless God will raise again the body to eternal things at doomsday. When the devil perceived that Adam and Eve were so created that they should obtain, through humility and obedience, the abode in heaven from which he fell for his pride, then took he much anger and envy towards man, and considered how he might ruin them. He afterwards came in an adder's form to the two men (persons)—first to the wife, and thus said unto her: "Why has God forbidden you this tree's fruit which stands in midst of Paradise?" Then said the woman, "God has forbidden us the fruit of this tree and said that we should die if we tasted of it." Then spake the devil, "It is not so, but God knows well enough that if ye eat of the tree then shall your eyes be opened, and ye shall know good and evil, and be like angels." They were not created blind, but God created them so innocent that they knew nothing of evil, neither in sight nor in speech nor in works. Then became the woman beguiled through the devil's lore, and took of the fruit of the tree and ate, and gave her husband and he ate. Then both became mortal and knew both good and evil, and they were then naked and ashamed thereat. Then came God and asked who broke his behest, and drove them out of Paradise and said: "Because thou, man, wast obedient to thy wife's words more than to mine, thou shalt with toil earn thy meat; and the earth is accursed through thy works and shall yield thee thorns and brambles. Thou art taken from earth and thou shalt turn to earth. Thou art dust

adam. *and* þa ðæ he slep. þa ʒename he ribb of his sidan. *and* ʒeworhte of þane ribbe ana wifman. *and* adam hi nemnede. eua. þat his lif. for þa ð he hi is ælra libbinde moder. *Ælla* ʒescefte god ʒesceop *and* hiworhte on sýx dágum. **and* on þa ð seofeðan dæg he ʒeendode his wurc. *and* ʒesweac þá. *and* þane dæg halgode. Ealle þing ʒeworhte god purh his worda. ac þa ða ʒeworhte man. he ne cweð naht ʒewurðe man. alse of oðere sceafte. ac he cweð. Uton gewurcan man to ure anlicnesse. *and* he worhte þa þane man mid his handen. *and* him anbléow sáwle. forði is se man beter ʒéf he góð ʒeðihð þanne oðre ʒesceafte buton englen. for þan þe hi alle ʒewrðeð to nachte. *and* se man is ðee on ane dele. þat his an þer sáwle. Se lichame is deadlic purh adames gylt ac þeahweðe[r] god arerð eft þane licame to écene þingum adomes dæg. Þa onʒeat se deofel þat adam *and* eua weron toði ʒesceapene. þat hi sceoldan mid edmodnisse *and* mid hersamnisse ʒearníe þa wuniunge on hefe ríce þe hé of aféol. for his upahefednesse. Þa nam hé mulcene grámen *and* ándan toðan mannum. *and* smeade hu he hi fordon mihte. he com þa anédren híwe toðam twám mannum. erést toðan wífe. *and* hir to cweð. Hwi for-bead ʒéu god þes trówes westm. þe stent on midden paradis? Þa cweð þat wif. God hus for-bead þes trówes westm. *and* cweð. þat wé sceoldon deað swelten. ʒif. we his abiriʒdon. Þa cweð se deofel. Nis hit naht swa. ac god wot ʒenoh ʒéare ʒif ʒé of¹ þan treówe ætéd. þanne beoð ʒiure eágen ʒeopened. *and* imugon ʒecnówen eíðer god *and* euyl. *and* beoð englen ʒélice. Nare hío blinde ʒescapene. ac god hi ʒesceop swa bilewitte þat hi ne cuðan nan þing eueles. naðor ne an iséhðe. ne on sprece. ne on weorce. Warþ þa þat wif for-spannen purh þe deofles lare. *and* ʒenam of þes trówes westm. *and* æát. *and* ʒiáf hire were *and* he æt. Þa weran boðe deadlice. *and* cuðon ʒéider god *and* yfel. *and* hi þer² þa nacode. *and* ham þas scamede. Þa com góð *and* ácsode. þe his bebod to bréce. *and* adrefde hi út of paradis. *and* cweð. for þan þe were hihersam. þines [? wives] wordum mór ðan mine. þu scealt mid ærfeðnesse þe metes tylian. *and* se eorðe his awírigd on þine weorcum. sýlðe þornes *and* brembles. Þu éart of eorðe ʒenume. *and* þu awénst to eorðe. Þu æart dust. *and* þu

so he created
Eve out of
Adam's ribs.

* [Fol. 55a.]

God made
man in his
own likeness.

The body is
mortal
through
Adam's sin.

Satan plots
how he may
ruin Adam
and Eve.

He persuades
Eve to eat of
the forbidden
fruit.

¹ MS. os.

² or wer.

God drives
them out of
Paradise.

and thou shalt turn to dust." God made them garments of skins and they were clothed with the skins. Adam was then dwelling in this life in toil; and he and his wife then begat children, both sons and daughters; and he lived nine hundred and thirty years, and afterwards died, as was foretold, on account of his guilt; and his soul went to hell. Then soon there sprang up a great people, and very many led evil lives and displeased God with various crimes, and chiefly with fornication. Then waxed God so wroth through man's crime that he said that it repented him that he had ever created mankind. At that time, however, there was a righteous man before God whose name was Noah. Then said God to him, "I will destroy all mankind with water for their sins, but I will hold (preserve) thee in safety, both thy wife and thy three sons, Shem, Ham, and Japhet, and their three wives, because thou art righteous and acceptable to me (unto me). Make thee now an ark, three hundred fathoms long and fifty fathoms wide and thirty fathoms high. Roof it all, and daub all the seams with tar, and go afterwards therein with thy family. I shall gather unto thee of deer-kind (animals) and of fowl-kind by pairs (mates together), that they may afterwards multiply. I will send a flood over all the earth." He did as God commanded him, and God locked them within the ark and sent down a rain from heaven forty days together, and opened therewith also all well-springs and water-springs of the great deep. The flood then increased and bore up the ark, and it passed above all the hills. Then was every living thing drowned, except those within the ark, by whom was again established all the earth. Then God promised that he would never again destroy all mankind with water, and said to Noah and to his sons, "I will set my covenant betwixt me and you (as a token) of this promise, that when I arch over heaven with clouds, then shall my rainbow appear in the firmament, and I shall be mindful of my covenant that I will not henceforth drown men with water." Noah lived, in all his life, nine hundred and fifty years, and he then died. For some time after the flood God's awe (fear of God) was upon mankind and there was one language amongst them all. Then said they betwixt themselves that they would make a city and a tower (steeple) within the city so high that its

awénst to duste. God ham ȝeworhta þa reāf of fellan *and* hi were mid þan fellen ȝescridde. Adam þa wes wniende on peses life mid ȝeswince. *and* heo *and* his wif þa bearn ȝestriende. ȝedéir sunen *and* dochtren. *and* he lefede nigon hundred ȝiere. *and* xxx^{ti}. *and* siððan swealt. swa swa him ær be-haton wes forðam gylte. *and* his sáwle ȝíwénde to helle. Þa wearð þa redlice micel mennisc ȝewexon. *and* wére swiðe manége on ýfele awende. *and* ȝegremeden god mid mistlicum leahtrum. *and* swiðost mid for-lizere. Þo warð god toðan swiðe ȝegremed þurh manna mandede þat he cweð þat him of-þuhte þat he efre mancēinn ȝesceop. þa wes hweðere an man richwís et-foran gode. þe wes Nōe ȝehaten. þa cweð god to him. ic wille fordon al mancēinn mid wátære for hare sinnum. ac ic wille halden þe ennen *and* tí wif. *and* þine preo sunes. sem. cham. iafet. *and* hare preo wif. for þan þe þu art richwís *and* me ȝecweme. Wrec þe nu an arc. preo hund fedme lang. *and* fifti fedme wid. *and* þritti fedme heah. Géref hit all. *and* iclem hall þ[e] seames mid tirwan. *and* ga inn seðen mid þine híwún. *Ic ȝegáderi in-toðe of diercynne. *and* of fugel cynne simle gemácan. þat hi éft to fóstre bien. Ic wille senden flod ofer álne middennard. Hé dede þa swa him god bebead. *and* god be-leác hi binnan þan arce. *and* asende rén of heofene. xl. dāgas to-gédere. *and* ȝeopenede þer to ȝéanes alle well-springes. *and* wéter þéotan of þer mycele niwelnisse. þat flod wex þa. *and* aber up þan arc. *and* hit ofer-stah ælle duna. Wearð þa élc þinȝ cuces adrenct. buton þa þe binnon þane arce were. Of þan wearð eft ȝestapeled eall middenard. Þa be-heot god þat he nolde nefre eft. al mancyn mid water acwellan. *and* cweð to nōe. *and* to his sunum. Ic wille settan mi wed betwuxe me. *and* eow. to pisan behate. þat is. Þanne ic ofe[r]-téo hefenes mid wlene. þanne bið atáwed min rén bóge. betwuxe þan folce [wel wlene]. þanne beo ic ȝemenéȝed mines weddes. þat ic nelle henon forð mancyn. mid watere adrenche. Noe lefede on all his life nigon hund ȝeare. *and* fifti. *and* he þa forðferde. Þa wes þa sume hwille godes ȝéie. on ȝemancynne. efter þa flode. *and* wes on ȝereard an ham állen. Þa cweðen hi betwxe ham þat hi woldan wercen ane burch. *and* enne stepel binnan þara birie.

After Adam died his soul went into hell.

The world waxed wicked,

and it repented God that he had made man.

God tells Noah that he will destroy the whole world.

* [Fol. 55b.]

Noah makes an ark.

The flood comes and drowns all flesh.

The covenant of the rainbow.

After Noah's death, for awhile men feared God.

roof (top) should reach to heaven, and they began to work. Then came God thereto when they were most busily at work and gave each man that was there a separate language, and none of them knew what the other said; and they then ceased their building and were scattered over all the earth. Afterwards mankind became deceived through the devil and turned aside from belief in God, so that they wrought for themselves likenesses, one of gold, another of silver, a third of stone, a fourth of wood, and gave them names and offered them gifts (sacrifice); and the devil came into these forms and dwelt therein and spake to men, as though they were gods, and deceived men. Then this error spread abroad over all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was (at this time), nevertheless, a tribe which never bowed down to a devil-idol, but ever honoured the true God. It sprang from Noah's eldest son, who was called Shem, and his son was called Arphaxad, and his son was Sala; and Sala begat a son called Heber (of whom sprang the Hebrew folk whom God loved), and from this tribe (kin) came all the patriarchs (high fathers) and prophets who spake of Christ's coming to this life, that towards the end of this world he would become man for our redemption—he who was ever God with the heavenly Father. And to this folk God gave and established laws, and led them dry-footed over the sea, and fed them forty winters with heavenly loaf (bread), and wrought many wonders among the folk, because from this race he would choose him a mother. Then at last, when the time came which God foreshowed, he sent his angel to a maid named Mary. Then came the angel unto her and greeted her with God's words, and showed her that God's Son should be born of her without intercourse of man, and she believed then his words and became with child. When her time came, she brought forth [a child] and yet remained a maiden. The Child is twice begotten: he is begotten of the Father in heaven without any mother; and again, when he became man, when he was born of a pure maiden, without any earthly father. God the Father wrought all mankind and all creatures through the Son, and afterwards when we were lost, he sent that same Son for our redemption. He was born without sin, and his life was wholly without sin. He performed, however, no wonder (miracle) openly until he was thirty winters in his

swa hāhene þat his rof āstīze up to hefenne. *and* begunnon þa to worcen. Ða com god þer to. þa þa hi swiðest worhtan. *and* ȝiaf ælce man þe þer was sunderlice sprece. *and* har non neste wat oðer cweð. *and* hi þa iswicon hare timbringe. *and* tō-ferden ofer alne middenarde. Ða siððan wearð mancynn. þurh deofol beswice. *and* awendan fram godes ȝelafen. swa þat hi worhtan ham anlicnessen sum of golde sum of selfre. of stane. of¹ trēwe. *and* sceope ham naman. *and* lác offreden. *and* com se deofel to har anlicnesse *and* þer an wñede *and* to mannen sprece swice hi godes wére. *and* beswicene mennisc. Ða asprang þis ȝedwéld ofer all middenard. *and* was se soðe sceppende se þe ane is god forsewen *and* ȝeunwurðed. Ða wes hweðere an meȝe cýnn þe nefer ne abeāh to nane deofel ȝyld. ac efer wurðade þane soðne god. Se asprang of nōés ylste sune þe wes ȝehotan sem. *and* his sune hete arfaxat. *and* his sune sale. *and* þes sale ȝestrienede enne sune þe wes ȝehaten heber. of þan asprang þat eberisce folc. þe god lufede. *and* of þa cýnn come alle þe heahfederes. *and* witȝen. þaðe cyddon *Christes* to-cýme to þis life. þat heo wolde man beon for nean en ende pissere wuold. for ure alysendnisse. se þe efre wes god mid þan hefonlice feder. *and* þes cenne god sælde *and* ȝesette æ [wel laga]. *and* he hi ledde ofer sé mid dreie fote. *and* he hi afedde feortȝ wintre mid hefenlice hlafe. *and* fele wundre onðam folce ȝeworhte. fer þan þe he wolde of pise cýnne him moder ȝeceosen. Ða et nextan þa se time côm þe god fore-scewede. þa sende he his ængel to áne mede þe was Maria ȝeháten. Ða com se ængel to hire *and* ȝégrette hi mid godes wordon. *and* cydde hyre. þat godes sune sceolde beon acenned of hire. buton weres ȝemánan. *and* hi þa ȝelifd his wordum *and* warð mid cýlde. Ðaða hire time com hi acennede *and* þurh-wúnedo meden. þat cild his twies acenned. he is acenned of þe feder on hefene buton elcer moder. *and* eft þaðe he man ȝéwarð. þa was he acenned of þe clene meidene buton elce eorðlice federe. God fader ȝeworhte mancín. *and* ælle ȝesceafte þurh þane sune. *and* eft þaðe we forwyrhte were þa sende þan ilce sune to ure alisendnesse. heó was buton senne acenned. *and* his lif was all buton synne. Næ worhte he *þah nane wndre openlice. er þan

The building of Babel and the confusion of tongues.

The origin of idolatry.
1 MS. os.

The race of Seth worshipped the true God.

The Hebrews sprang from Seth.

God gave them laws, and led them dry-footed over the Red Sea.

Of this people came the Saviour, God's Son.

He was born of a pure maiden, and his whole life was sinless.

He worked miracles,
* [Fol. 36a.]

humanity. Then afterwards he chose him disciples, first twelve (whom we call apostles, that is, messengers), and subsequently two-and-seventy that are called disciples (learning-knights). Then performed he many miracles, that men might believe he was the Son of God. He turned water into wine, and passed dry-footed over the sea ; he calmed the winds by his behests, and he gave sight to blind men, right gait to the halt and lame, and smoothness to lepers and health to their bodies. To the dumb he gave speech and to the deaf hearing ; to the devil-sick (those possessed with devils) and mad he gave sense and drove out the devils, he healed all sickness, and dead men he raised from their tombs to life. He taught the folk to whom he came with great wisdom, and said that no man could be saved unless he rightly believed in God, were baptized, and adorned his belief with good works. He shunned every sin and all leasing, and taught righteousness and truth. Then the Jewish folk took offence at his doctrine (lore) and plotted how they might put him to death. Then became one of Christ's twelve attendants, who was called Judas, a traitor through the devil's instigation ; he went to the Jews and plotted with them how he might betray Christ to them. Though all men were gathered together, they might not destroy him, if he himself did not will it. Wherefore he came to us because he desired to suffer death for us and with his own death to deliver all mankind that believed on him from hell-torment. Christ then permitted that the blood-thirsty men should take him and bind, and, hung on a cross, put him to death. Lo (then) two believing (faithful) men honourably entombed him, and Christ in the meanwhile descended into hell and subdued the devil and took from him Adam and Eve and that portion of their offspring that erewhile pleased him, and he arose from the dead with this great host on the third day of his passion. He came then to his apostles and comforted them, and for the space of forty days dwelt with them, and the same lore that he erewhile had taught them he afterwards repeated, and commanded them to go over all the earth preaching baptism and true belief. The Lord then, on the fortieth day of his resurrection, ascended to heaven before the sight of them all with the same body in which he had suffered, and

þe he was þritti wintre an þara mennisnise. þa seððen aceas he him leorninchnihtes. erest twelf. þa we hatað apostles. þat bið erndracene. *And siððan twa and sefentize. þa beoð ʒenammed. discipuli. leorninchnihtes. Þa werete he fele wundra. þat men mihten ʒelefen. þat he was godes bearn. He awende water to uine. and éode ofer sé mid dréie fotum. and hē ʒestilde windes mid his hēsne. and he forʒiaf blinde manne ʒesechðe. and halten and lamen richte gang. and hreoffin smiðnesse. and hēle hare lichame. dumben he forgeaf. getocnisse. and deafum hercununge. Déofel seocun and wodan h[e] ʒeaf ʒewitt. and þa deoffen to drefde. and ælc untrumnisse heo ʒehelde. Déáde men he arerde of hare berieles to life. and lerde þat folc þe he to com mid mucelene wísdome. and cweð þat naman ne mái bien ʒehalden. buton he rich[t]lice ʒelife on gōd. and þat he beo ʒefulled. and his ʒeleafen mid goden wrcon ʒeʒlunge. heo onscúnede elc unricht and alle leasunge. and tochte richwisnesse. and soðfestnesse. Þa nam þe iudeisce folc micel anda onʒean his lare. and smeadan hu hi michte hine to deaðe ʒedon. Þa warð an þera twelf *Christes* þeigne se þe was iudas ʒehaten. þurh diofles tilhtinge beswicen. and heo ʒéde to þan iudeiscan folce. and smeade wið him hū hē *Christ* heom beléwen michte. þah al mennisc were ʒegadered. ne michti hi alle hin acwelle. ʒef he sylf nold. for þi he com tú ús. þat he wolde for hus deað þrowian. and swa al mancyn. þaðe ʒelýfad. mid his aʒen deaðe alyse fram helle wite. Crist þa ʒeðafode. þat þa wel reowēn hine ʒenuman [vel á¹] and ʒebunden. and an rôde henegene acwealdon. Hwet þa tweʒen ʒelefde men him arwrðlice bebyriddon. and crist on þare wile. to helle ʒewende. and þane deofel ʒewilde. and him of ánam. adam and euam. and hare ofspring þane del. þe him ær ʒecwemde. and arás of deaðe mid þam mucellum werode. an þan þridde deizge. his þrowunge. Com þa to his apostlen and hi ʒefrefrode. and furtie dazēn firste hām mid wneðe. and þa ilce lare. þe he ham ér tochte eft ʒeedlehte². and het hi faren ofer all middennárd bodiende fulluht. and soð ʒeleafen. Drihten þa an þa furteohte deʒe his æristes astah to heofene. et-for har alra ʒesychðe. mid þan ilce licama þe he onþrowode and sit an þar swiðeran halfe*

so that men might believe that he was God's Son.

He healed the sick,

raised the dead,

and taught the folk how they might be saved.

The Jews sought to put Christ to death.

Christ permitted them to do so.

¹ i. e. or ʒenāman.

He died, was buried, and on the third day rose from the dead.

² MS. ʒeedsehte. On the fortieth day after his resurrection he ascended into heaven, where

sitteth on the right hand of his Father, and ruleth over all creatures. He hath opened to all righteous men entrance to his kingdom, and those that altogether despise his behests shall be sunk into hell. Verily he shall come at the end of this world, and all that have ever received a soul shall arise from death to meet him, and each be rewarded according to his deserts.

XXV.

A PARABLE.

It happened that there was a rich king who was strong and mighty; his land stretched far and wide; his people were innumerable; his subjects on all sides remained under his sway. Then it so chanced that a thought occurred to him that he would know in all his dominions who were friends or foes, well-disposed or hostile; and he resolved to prepare a great feast and thither to call all his subjects so that they at one (set) time should come to his court (city); and he appointed a day that they all at the latest should be there on that day. But this difference he had set (made) between friends and foes, that when they came promiscuously to the court, if he were a friend, he was to be respectfully called aside and made to wash and take his first-meat, so that he would not think it very long to await, until noon, the lord's arrival (entrance); if he were a foe, he was to be met forthwith at the gate with good cudgels and strong whips and straitly be surrounded and bound hand and foot and cast into darkness, and there abide until all his fellows were assembled, that they might be all together clean imprisoned for ever. Then the king sent his messengers from five quarters to all his subjects to invite this folk. Wherefore, without exception, they came, some earlier, others later, some as friends, others as foes, and it was done unto them as I before said was bidden. When the time came that the lord should come into the hall with his honoured guests, with earls and princes, with knights and thanes, then he said, "Ere we with our friends go to meat, let us see these uncouth men, our foes." When they came before him, then turned he to

his faðer. *and* alre sceafte ȝewalt. He haueð ȝerimed rihtwisam mannan infer to his rice. *and* þa þe his bebode allunge for-seoð beð an helle besencte. Witodlice he cumð an ende þisser wrld. *and* alle þaðe sawle efre underfengon. ariseð of ðaðe him to-ȝeanes. *and* elc ȝéelt efter his ȝearnunge.

he sits at his Father's right hand. He hath opened a way to his kingdom for all those who keep his behests.

XXV.

[AN BISPEL.*]

* [Fol. 58b.]

[H]it ȝelamp þat an rice king wes. strang *and* mihti. his land ȝélest wide *and* side. his folc was swiðe ærfeð-telle. his under-þeoden ȝéwér on his cyne rice wuneden. Þa be-fel hit swa þat him a þance beféll to underȝeite wá an alle his cyne rice him were frend oðer fend. hold oðer fā. *and* he nam him tō rede þat heom wolde ȝearceon anæ grate laðienge. *and* þider ȝeclepien all his underþeód. þat hi bi éne fēce to his curt [berie] come sceolde *and* sette ænne dēȝie. þat hi alle be þe látst to þa dēȝie. þer were. Ac þis ȝesceod he hadde isétt bi-tweone frend *and* fend. þat þan hi come mistlice to berie. ȝef he frend wére. me hine sceolde derewrllice forð clepien. *and* do hine wasse. *and* ȝiefe him his formemete. þat him to lang ne þuhte to abiden of fe¹ laford to þe none inn come. Gief he fend wére. me sceolden ánon eter² gat ȝemete mid gode repples *and* stiarne swépen. *and* stiarne hine besié. *and* binde him hand *and* fét. *and* do hine into piester-nesse. *and* þer abide of³ all his ȝeferen were ȝegadered. þat hi alle clone. símlc belócen were. Þa sende se king his ærndraches of fif ceðen to alle his underþeoden. to ȝelaðie þis folc. hwet bute icome süm cófer sum láter sum frend sum fend. *and* was idon bi ham al swá ær cweðe þat isett was. Þa hit þer to com. þat se hlaford into þar halle come. mid his dierewurd ȝeferede. mid ærlen *and* aldren. mid cnihten mid þeinen. þa cweð se hlafor[d] to his. Æér þanne we mid ure frienden toðe mete gó. scepie⁴ we þes uncoðe mæn ur ȝefó. þa hi to-for him cóme. þa wénte he hin to

A parable of a rich king,

who invited friends and foes to his court.

His friends were courteously received and feasted.

¹ read oð se.

² = et þer.

His foes were beaten and imprisoned.

³ ? of=oð.

When the lord came into the hall he sent for his foes,

⁴ ? scewie.

them, and thus said, "Wretched men, what caused you to raise up in all my dominions hatred and strife and war against me, and to bow (do homage) to my foes? As (truly as) I enjoy my kingdom ye shall not eat (bite) of my meat; but they shall that have merited it with my love." When this was said, quickly were they then thrust into darkness, that they died of hunger; and the lord betook himself to his friends, and ate and drank and made himself very joyful with them; and there they had bread and wine and seven dishes. Now, good men, understand this parable. This king is our Lord God Almighty, who is King over all kings and Lord over all lords. Strong he is and mighty, for he created all things of nought, and no thing may (be) against his will or withstand him. Wherefore to him saith the prophets, *Qui cœlorum continet tronos, &c.*—that is, Lord of Might, thou holdest the thrones of heavens, and thou beholdest the deep which is under the earth; and thou weighest the hills with thy hand. He is truly mighty, because there is no might but from him. His land is all this earth, for he created and established it all without labour. He is our King and Creator and Father and Lord—King, for he in righteousness created all things, man and angel, good and evil; Creator, for he made us bodies and breathed souls into them; Father, for he feedeth and clotheth us and reared us up as children; Lord he is, because his awe (fear) and dread is over us, and ought to be. He is our Father; he giveth us his earth to till and corn to sow. His earth produces for us corn, fruits, neat (cattle), and deer-kind (beasts). His light produces for us light and life. His water produces for us drink and fishes. His fire is for manifold services. The sun, moon, stars, rain, dew, wind, wood, produce for us innumerable favours. All that we have, we have from this Father, from whom we all have our bliss. May we, ween we, call him at all our Mother? Yea, we may. What doth the mother to her child? First she showeth and blesseth it by the light, and afterwards she putteth her arm under it, or covers his head, that he may sleep and rest. This does the Lord of you all. He rejoices us with the daylight; he sends us to sleep with the dark night. Yet for another reason God made the night. He knoweth well that many men are so full of covetousness, that might they always see, they would never control themselves (in endeavouring) to beget worldly goods, wherefore God hath created

ham *and* þus cweð. Unwraſte man wat lacede ʒēu an alle mīre rice þat ʒīe hatrede *and* widerwardnesse aʒēnes me ʒe win sceolde. *and* to mine fā ʒebugon. Swā ibrūce ic mine rice ne scule ʒīe mine mete ibite. ac scule þa þe hit mid mire lufe ʒearnede. Þa þis was isēgd. þa were cofe abruden into þesternesſe. þe hi ſturfe hungre. *and* se hlaforð nam hit him to is frenden *and* et *and* dranc *and* macede hine wel bliðe mid his *and* þer hi hadden brad *and* win. *and* vii. santon. ⁊ [N]u gode menn underſtandeð þis biſpel. Þes king is ure hlaforð almihti god þe is king ofer alle kingen. *and* hlaforð ofer alle hlaforðen. S[t]rang he his *and* michti. for he ʒesceop alle þing of nahte. *and* na þing ne māʒi āʒenes his wille. ne him wiðſtande. for þan him seið se wīʒe. *Qui celorum continet tronos et cetera.* þat is. hlaforð of mihte þe alſte hefenen primſettles. *and* tō neowelnesse þe under eorðe is be-locēst. in. pon¹. þe dunan þu awiðhst eorðe beluſt² mid þina hand; he is iwiſſ mihti for þan þe non mihte nis buton fram him. His land is all þes middenard. for he alle ʒesceop. *and* all dihte wið-ute ſwince. He us is. king. *and* ſceppend. *and* fader. *and* hlaforð. King for he mid rihtwiſnesse diht man *and* engel god *and* euel. ſceppende. for he us machede lichame *and* ſawle ableow. feder for he us fett *and* ſcred. *and* forðteh al se is cyldren. hlaforð for þan þe is ʒēie *and* drednesse is ofer hus. *and* [vel as] āh to biernne. He is hure fader. he lenð us his eorðe tō tolie. he corn to ſawe. his eorðe us werpð corn *and* weſtm. niatt. *and* dierchin. his loht leōem *and* lif. his wāter. drench *and* fiſcynn. his fēr manifeald þenīnge. his ſōnne. mone. ſterren. rien. dāw. wind. wude. unitald fultume al þat we habbeð of þēse feder we habbeð. of³ wam we alle *and* us ſielpe habbeð. Mūʒe we aht clepeien hine moder wene we. ʒīe muʒe we. hwat deð ſi moder hire bearn. formes hi hit cheteð *and* bliſsið be þe lichte. *and* ſepe hi dieð under hire ārme *oðer his hafed heleð to don him ſlepe. *and* reſte. Þis deð all ʒīure drihte. he bliſſeð hus mid dʒēies⁴ licht. h[e] sweueð hus mid piestre nicht. Giet for an oðre þing god ʒescop þa niht. He wat wel þat manīʒe men bieð ſa ful of ʒēſcung. mihti efre iſi. Nā ʒewōld ham ſelfe. to bigeten wrldlic ēchte. þer for god hað ʒescepe ham reſte.

and enquired
the cause of
their enmity.

Not a bite, he
said, should
they have of
his meat, but
should be
thrust into
darkness; but
with his
friends he
made merry.

This king is
Almighty
God,

the lord of
heaven and
earth.

¹ ? uppon.

² in. pon þe
dunan eorðe
beluſt ſeems
to be an inter-
polation of the
scribe.

He is our
father, for he
feeds and
clothes us.

His earth
gives us corn.
His water
gives us drink
and fishes.

³ MS. os.

May we also
call God our
mother? We
may.

* [Fol. 57a.]

God ſends us
to ſleep with
the dark
night.

⁴ sic.

The night was
also created
on account of
man's covet-
ousness.

rest for them, though sometimes (it be) against their wish. Moreover, he spake a wonderful word to the soul by the prophet Isaiah, *Numquid potest mulier oblivisci infantem suum ut non misereatur filii uteri sui*, that is, Is there, beloved! any mother that can so forget her own child as not to have compassion upon the child of her own womb? and if she forgetteth, yet will I not forget thee, saith the Lord. And since he is Father and Lord, he himself hath said by the prophet, *Si ego pater ubi est honor meus, si dominus ubi est timor meus*; that is, If I am Father, where is my honour? if I be Lord, where is my awe (fear)? Therefore, good men, to our King we owe honour, to our Creator all that we are, to our Father true love, to our Lord fear. And this is the King who will know among all his subjects, who love him and who hate him, who is friend and who is foe, and therefore he hath summoned all his folk on a certain day, that is, doomsday, that they all finally should be there. We said first that these messengers were sent from five regions—so they are. These five regions are five laws, because God is known through these. The first law is the natural law that God first set in the heart of man, that is, that no man should do unto another but what he would that a man should do to him. No man possessed of reason is without this law. Messengers of this law were Abel, Seth, Enos, Noah, and such like good men. Since this earth was established (from the first man unto the last that shall be at this world's end) there has been no time, nor shall there be, that God hath not sent good men to invite his folk to his kingdom. But this law was soon corrupted through abominable crimes and manifold sins. Thereafter God raised up the law through Moses, the leader of his people whom he had then chosen, and he wrote it himself upon tables of stone; and it lasted for some time (and thereof were Moses, Aaron, Samuel, and many others, teachers and inviters), so long that this law also was soon perverted and corrupted, through disobedience, until the time came that God sent the holy phophets, and they revived by their writings, through the gift of the Holy Ghost, the good law, and corrected the folk, as far as they were able, and foretold the coming of our Lord and Saviour Jesus Christ, who should write his own will in our hearts, through the gift of his Holy Ghost, and make us with his might what book-learning could not. And in this law of the prophets were many preachers; but afterwards within a while

súme wile hares unþances. 3eiet he cweð a wunder worder to þar sawle bi þa witie ysaiam. *Numquid potest mulier obliuisci infantem suum ut non misereatur filii uteri sui.* þat is la lief maȝie wiman forȝeten his oge cild. þat hi ne milsi. hire bárn of hire ogen innoð. and ȝief hi forȝiet þah hwēðer nell ic forȝete þe cweð drihten. be þam þe he fader is and lafórd he him selþ cwed be þe witie. *Si ego pater ubi est honor meus. si dominus ubi est timor meus.* þat is. gif ic fader ham. wer his mi manscipe. ȝif ic. hlaford wer h's¹ mine aȝeie? per fore. G. m. ure king. we oȝeð wírhmint. hur sceappend al þat we bieð. ure fader soðe lufe. ur hlaford drednesse. And þis is sêo king þe wile wite an alle his underpeode wá hine lufeð and hwa hine hateð. hwá him is frend oðer fend. And per for he hæð zelaðed alle fol[c]. to ane dȝeie. þat is domes dȝeie. þat hi alle per beon be þe latst. hwē seden ærst þat þes ærndraces wer isent of 'fif cheðen. swa ibeoð. þas fif cheðen beoð fif lágan. for þan þe god is þurh pesen ȝecnôwé. Si forme lage þat is si ȝecēnde lāge. þe god sett formest an pes mannes heorte. þat is þat non man ne don oðere. buton þat þe he wolde þat me ded him. Wið-ute þeser lāge nis man þe ȝescod habbe. Ærndraces of þisser lage wer² abel. Seth. enoc. Nôe. and swice gode man. Seðe þes middenard was ȝestapeled fram þa forme man to þa latst þe wrð ét þes wrldes ende. nas tid ne tȝýme ne ne wrð. þat god ne send gode mænn his folc forte zelaðie to his rice. Ac si lāge sône adilǵde. þurh unwreaste leahtrum and manifald sēnne. Per efter arerde god þas lage þurh moýsen þe heretoch of his folce þe he þa ȝecás. and wráte his him self in stanene wax bredene. and si ȝeleste sume wile. and per of were larpawes and zelaðieres Moises and aaron. and samuel. and fele oðre. Swa lāge³ þat si alswa swið abreað. and adilǵede. þurh unhersamnesse. wat hit com to þa time þe god sende þe halie witȝe. and hi þa arérdon mid hare write þurh þes halie gastes gife þa god lage. and rihtleceden þat folc swase hi mihten. and bodeden ures hlafordes to-cȝýme ses helendes ihesu cristes. þe sceolde his aȝen wille. þurh his gastes ȝife in ure heorte wite. and don ús mid his mihte þat stef creft ne mihte. and an þesser lāge of þe witȝin. wer laðieres móche. Eft bine fece and þes lare and lage swiðe

The words of
Isaiah.

God is Father
and Lord,

wherefore we
owe him our
love, fear,
and honour.

¹ MS. liss.

On Doomsday
God will take
note of friends
and foes.

The five
messengers
denote five
laws.

The natural
law in men's
hearts.

² MS. þer.

This law
became cor-
rupted, then
came the
Mosaic law,
which in its
turn became
corrupted.

³ or lāge.

The prophets
revised the
Mosaic law,

and foretold
the coming of
Christ.

this lore and law greatly cooled through manifold sins, and frequently through false gods that each nation made for itself, some of gold, some of silver, of wood, and of stone, and turned God's praise and honour from the Creator to the creature, so that when our Saviour was born of the unspotted maiden Saint Mary, all the earth was possessed with sin, and all folk went into the devil's mouth, except a very few from whom his dear mother was descended. He then restored all goodness and set (established) his holy laws, and gave them moreover might and strength, through the gift of his Holy Ghost, to fulfil his behests and to follow no other laws. And understand how. Three corruptions were in mankind ere the advent of Christ. Our birth was foul, our life was wretched, and our death horrible. He came and brought instead (in opposition) three things. He was born of the pure maid, who ever remained a virgin; his life was holy, and his death full of mercy. His pure birth cleansed our foul birth, his holy life set right our unholy life, his meek death overcame and destroyed alike our sorrow and death. This is the fourth law, and in this were messengers and preachers, the apostles and the disciples; and after our Saviour's ascension into heaven, the apostles and their younglings (disciples); and after them came holy men and the head men (prelates) that are now in holy church, and shall be until doomsday. Through the gifts of the Holy Ghost, and as our Saviour instructed them, they (the apostles) taught the people many things for their advantage. And this is the fifth law. In this are messengers and inviters, that is, archbishops, bishops, priests, and their company. But though we name five it is all (one) in God's will, and each of them raiseth up and perfects the others. Of these five kinds, and of their apostles, we have (already) spoken to you; of the folk, we say that they come constantly from the beginning of the world (for as many as are dead so many are come to the city), whether friend or foe, and each day thickly press on. But if ye have understood what we before said to you, at the gate they are discerned and there they are separated. The gate is each man's dying day, when he steps out of this life into the other. But we also told you that if he were a friend he should receive his morning-meat, so that the better he might await the greater meat. So is it here. When the good man, that hath followed God's love, cometh to his end, assuredly, without delay, there come the holy

acoledede þurh manifeað fénne¹. *and* hur *and* hur þurh false gódes
 þe ælc þiode ham selfe macede. sume of golde. sūm of silure. of
 treowe. of stane. *and* awente godes lof *and* wrhminte fram þe
 sceappende to þare ʒesceafte. swa þat þa ure halende wes accenned
 of þam unwemmede mede sante Marie. al se middennard was
 mid senne begripe. *and* al fole ʒede in to þes diefles muðe. buton
 wel feawe of wam his lefe moder wes istriened. he þa arerd alle
 godnisse. *and* sette his halie lāge. *and* þat þe mōre his. ʒiaf miht
and strenþe þurh² þe gief of his gaste his hesne to fulforðie. þat
 non oðre laze ne mihte. *and* understandeð hwu. Þri ampres
 were an mancyn ær his to-cyme. Ure acenneng wes ful. un³
 lif unwreast. ur deað grislic. he com *and* brochte þri þin[g] þer
 aʒen. he wes acēnde of þe clene mede. þe efer þurh lefede mede.
 his lif was halize. his deað ful of milce. his clene acennende
 clēnsēde ure fule acennende. his hali lif rihtlecede ure unwreaste
 lif. his admoded deað ofer com. *and* fordede ure sorize *and* ʒelice
 deað. þis is *si fierðe lāge. An þisser were ærndrares *and* ʒelaðieres
 þa apostles *and* þe leorninchihtes. þer efter ures helendes upstize
 to heuene. þa apostles *and* hare iunglenges þe[r] efter come hali
 men *and* þe hafedmen þe nu beoð in hali cyrce. *and* wrðeð of⁴
 domes dēʒe. þurh þes hali gastes ʒife. *and* al swa ure helende ham
 leorde. manize þing ehten þa folce to fremen. *and* þis is si fife
 lage. An þisser beoð bedeles *and* laðieres to berie archebiscopes.
and biscopes. prestes. *and* hare ʒegeng. Ac þah we fif næmmie.
 alle hit on godes wille. *and* élce of ham ʒestrenð *and* fulfellþ oðre.
 Of þeses fif ceþen *and* of hare bedeles we habbeð ʒeu ʒéséd. Of
 þe folce we siggeð þat hit cump fastlice. fram middenardes anginn
 also fele also deade beoð also fele beoð to berie icōme. wat frend.
 wat fū. *and* elce deʒie þicce þringeð. Ac ʒief ʒe habbeð under-
 stande þat we ʒiu er séde. eter gate me his soýft. *and* þer me hi
 to ʒesceodeð. Si gate þat is elces mannes endede. þat he stepð
 ut of þese life into þan oðre⁵. Ac we sede ʒehw. þat ʒief he frend
 were me sceolde ʒief him his mōrʒe mete þat he þe bet mihte
 abide þane more mete. Swa hit is here. þat se gode man þe godes
 lufe hað ʒefolged to is ende cump. witetlice wið-ut miantruce þer
 cumeð þe hali engles him tō. *and* ʒef hað ahte uniwasse oðer hit

¹ read sēnne.

At the time
of Christ's
birth all the
world was
smitten with
sin.

Christ
restored all
goodness.

² ? þurh.

There cor-
ruptions of
mankind.
³ ? ur.

How healed
by Christ.

The messen-
gers of the
fourth law.
* [Fol. 57b.]

⁴ ? oð.

The messen-
gers of the
fifth law.

These five are
all one in
God's pur-
pose.

At the gate
the foes are
distinguished
from the
friends.

The gate is
the day of
each man's
death.

⁵ MS. dāðre.

Angels come
for the soul
of the
righteous,

angels unto him, and if he hath aught unwashen, either it shall be washed in the death-pain in which he here suffers, or after (death) with a slight delay, and then the soul is led to the festive hall ; that is, the morning-meal, the bliss that he hath in the soul ; for ye know well that no holy man hath his perfect bliss ere he receive again his body at doomsday, that shall be the perfect meal when the man with soul and body shall receive the assurance of eternal bliss. And what happeneth if it is an enemy that cometh to the gate ? May God, through his great mercy, let us never experience what it is. . But, nevertheless, if he is an enemy, wretched man ! there shall be at hand only the accursed ghosts who shall roughly receive him with stern blows. As many vices and sins as he had upon him, so many fiends shall he there meet to receive him and to put him into darkness ; again on doomsday shall all God's enemies be cut off together from his sight, and they shall receive their reward that long shall last. Thus hath it been, and is, and shall be until doomsday. But when it cometh to pass that the Lord on the great day shall come to see both friends and foes, then shall come all his subjects before him, where he sitteth with his beloved company, with nine orders of angels, with the unspotted maiden his mother, with his apostles, with the high fathers (patriarchs), and the holy prophets, with martyrs, with holy confessors, with holy maidens, with all those that, for his love, cast aside the goods of this world and lawfully serve him here. What awe and what dread shall there be when the fire comes before him that shall burn the earth ; when all the earth shall quake ; when the stars shall fall ; when the sun and moon shall darken before God's brightness ; when the welkin shall vanish, and when the sign of the holy rood (cross), with the spear and with the nails, shall be brought forth by the angels ! When the angels shall quake, and the righteous shall sore dread, what shall the sinful do who shall see there his righteous judge, whom none may contradict nor deceive ? He himself is witness and judge. What shall the wretch do who seeth above him his Lord whom he hath displeased, and under him hell's mouth open, about him all folk, and himself openly convicted of various sins. No friend may there help another ; each shall have enough to do for himself. Then shall God Almighty say unto them, the guilty men, "Ye sinned in your eternity, and ye shall burn in my eternity. Ye sinned as long as ye lived, and ye shall

wrð ȝewasse iþer pine of þe deaðe þe he her pāleð. oðer efter mid eðelice lette. *and þan* lat me þa sawle to merchestowē. *þat* his se morȝemete si blisse þe he hað an þar sawle. *þat* wite ȝe wel. nan halege nað his fulle blisse er he underfō adomes deīe his licame. *þat* wrð se fulle mete. *þan* se mann mid sawle *and* mid licame underfangēð sicernesne of ēcer blisse. *And* wat belimpð hit ȝief he fend his þe to þare gate cump? God þurh his mucele milce ne letes us nefer fandie. Ac napeles ȝief he fend his an unwreast mann per beoð anū ȝerēdie. þe weregade gastes þe hine uniredlice underfangeð min stiarne swupen. Also fele unpeawes also hade upe him *and* sennenn. al swa fendes he per ȝemet. hīne to underfō. *and* to don hīne into piesternesne. oft a domes dȝei alle godes fend simle fram his ȝesecðe abroden bienn. *and* hi to hare lean ham þe lange scel ȝeleste. · Þus hit hað ībi *and* īs. *and* wrð oft domesdei. Ac *þanne* hit per to cump *þat* se hlaford ā þe mucele deīe. cump fortē īsī *and* frend *and* fend. *þann* cump all his underþiede him to-fore. per he sit mid his derewrþe ȝefered mid nīzen anglene had. mid þer unwēmmed meide his moder. mid his apostlen. mid þa hāgefaderen. *and* þo halȝe wītien. mid martiren. mi[d] hali *confessoren* mid halie meiden. mid al þan þe per midenarde for his lufe werpeð abēc. *and* lagelice her him þenið. wic ȝeīe. wic drednesse wurð per. *þan* *þat* fer to for him abernð *þat* middernad¹. *þan* si eorðe alle cwāced þan þe sterren falleð. si sunne *and* se mone apestreð for godes bričtnesse. þe wlcne to gað. *and* si hali rode tacne mid þe spere *and* mid þe neiles þurh angles beoð forð ibrocht. *þanne* þe angles cwaciað. *and* tō richtwise ham adredeð. wat sceol se senfulle don. þe isecgð per his richtwise deme. þe non ne maīe bechece. non beswice. he his him selp wītisse *and* deme. Wat sceol se wreccen don. þe bufon isēȝð his hlaford þe he ȝegremed āfeð. under him helle muð open. abuuten him all folc. him selfe bi sandlice senne beswapen. per ne māi non frend oðre helpe. ælc had innōh to donne an him selfe. *þan* seied ham god þe geltȝ mannen ȝe seneȝeden. an ȝeur ēcenesse. *and* ȝe scule *birne an mire ēcennisse. ȝe seneȝden also lange also ȝē lefede *and* ȝe scule birne also longe as ic lefie. Witeð into ēce fer. þe is ȝæarcēd mine fō *and* his

and take it to the nirthstead.

The full meat is the assurance of eternal bliss.

Devils shall meet the sinner and thrust him into darkness.

On Doomsday all shall come before God.

¹ sic.

The stars shall fall, the sun and moon shall darken before God's brightness.

God's word to the wicked. * [Fol. 58a.]

burn as long as I live. Depart into eternal fire, which is prepared for my foes and their fellows." Immediately they shall depart from his sight, and then at once shall the Lord go with his friends to his meat, that is, to his pleasures, as is said in holy writ, *Delicie mee sunt esse cum filiis hominum*, that is, "My delights are to dwell with the sons of men." But we said to you a little before that they should have good bread and wine, and seven dishes; they shall have the bread spoken of in the Gospel. *Ego sum panis vivus qui de cælo descendit*, that is, "I am the living bread that descended from heaven," saith our Lord; "he who eateth of this bread shall never die." This bread was made of a grain of wheat, as he also said in the Gospel, *Nisi granum frumenti, et cetera*. This corn was sown through the angel's mouth into the ear of the Virgin Mary, in the city of Nazareth. This corn came first in Bethlehem, that speaks to us of bread; it waxed and flowered in Judæa, and it ripened in Jerusalem, and the wicked folk, the Jews, reaped it, and placed it on the cross also, as between two millstones. It was afterwards put into the tomb as into an oven. Thence it was brought up into heaven to the high Lord's table, where it feedeth angels and mankind for ever, and this is their bread. Where shall we find the wine? Even as he said, *Ego sum vitis vera, et cetera*.

XXVI.

PUT ON THE ARMOUR OF GOD.

Our lord (master) Saint Paul, who is teacher of the Gentiles, reminds and informs us of certain weapons to be wielded, thus saying, *Induite vos armatura dei*. No man taketh up a weapon except to fight therewith, and no one fighteth except with his enemies. Let us now see what are the foes, and what weapons we shall use against them. Each Christian man, so soon as he steppeth out of the font, where he is baptized of his sins, maketh to himself three foes; for it is written, *Nemo potest duobus dominis servire*—No man can serve two masters who are at enmity together. These three foes are—the

ʒegen[g] Son hi wr̥eð abroden of his ʒeseceþe. *And þan sone*¹
 geð se hlaford mid his frenden to his mete. þat his to is esten.
 þe seið an þan hali write *Delicie mēe sunt esse cum filiis homi-*
num. þat is. Mine esten beoð wunian mid mannen bearnen. Ac
 we [habbeð ʒe-] sed ʒiu litl her þat hi sceolden abben god brad *and*
 uin. *and* vii. sonden. hi sculen habe þat brad þe seið iþe godspel.
Ego sum panis uiuus qui de celo descendit. Þet is. Ic am cwuce
 bread þe astah fram hefene. seʒð ure helende. Se þe of þese
 brad ett. ne sterfeð he nefer. Þis bread was imaced of ane
 hwete corne. al swa se he cweð ʒeðe godspelle. *Nisi granum*
frumenti. et cetera. þis corn was ʒesawen þurh þes ængles muð
 into ðes meidenes ære Marie. in þare burh of nazareth. þis corn
 côm² ferst inne bethleem. þat cweð us of breade. hit wex *and*
 bleðwu. in iudea. hit rīpede in ierusalem. Iudas *and* þat leoðre
 folc hit rēpēn. *and* deden hit an þar rode alswa else betwēnen
 melstanent. Sede hit was idon into þer berien. alswa into hōfne.
 þanen hit was ibroht up into heofene to þes hahes hlafordes
 borde. þer hit fet. *and* engles. *and* mancinn in écenisse. *and* þis
 is hare bread. hwer scule we win finden? Al swa se he cweð.
Ego sum uitis uera. et cetera.

¹ MS. fone.

God's plea-
 sure is to
 dwell with
 the sons of
 men.

Christ is the
 living bread.

² MS. cón.
 Bethlehem
 reminds us of
 bread.

This living
 bread is on
 the high
 Lord's table.
 Christ is the
 true vine.

XXVI.

[INDUITE UOS ARMATURA DEI.]

[U]^r hlaford *sanctes paulus* þe is peoden lareaw. us maneð
and menezēð of sume wepne to nemene þus cweðende.
Induite uos armatura dei. Nan man ne nemð wepne buto to
 fihten mīde. ne nanman ne fiht buton wið his ifōmenn. Ute we
 nu isi wice bioð ure ifō. *and* wice wepne we scule nemen aʒenes
 ham. Ælc cristen mán ánon se stepð up of³ þe funte wer he
 ifulled his. ipicches he maceð him þri ifón. for þan þe hit is
 iwrite. *Nemo potest duobus dominis seruire.* Nan ne mai twan
 hlaforde þe wransehte bien sámod þówie. þas þri ifon beð. Se

[Fol. 58b.]

Of the
 weapons of
 the Christian
 warrior.

³ MS. os.

Each Chris-
 tian man hatli
 three foes-

devil and his host, the second is this earth, the third is very near the Christian man, that is, his own flesh. These three, like three robbers, fight against each believing man as long as we wander in the wilderness of this world. Therefore said the holy Job, *Militia est vita hominis super terram*—Knighthip is man's life upon earth. In the Devil's school, his host of accursed spirits and sins and abominable crimes fight against us. In this earth's school (army) are both prosperity and misfortune. In the flesh's school are evil thoughts and foul lusts. Of the first speaketh St. Paul, *Non est nobis coluctatio adversus carnem et sanguinem, et cetera*. Of the second speaks St. John the Evangelist, saying, *Nolite diligere mundum nec ea que in mundo sunt*. Of the third speaks St. Paul, *Caro concupiscit adversus spiritum*. Strong are these foes and treacherous, so that with them we may not make peace nor fellowship; either they overcome us, or we them. If they overcome us, they take from us neither gold nor silver, but our bane (death). If we overcome them, we shall all be praised as good soldiers, and be rewarded with a high reward. But he who goeth to fight without a leader may soon come to mishap. Let us now see who shall be our leader, and afterwards what shall be our weapons. Our leader is the Holy Ghost, and our Lord Jesus Christ, who hath said, *Sine me nihil potestis facere*. Thou oughtest to have eight kinds of weapons, which are, shield, helmet, habergeon, sword, spear, steed, two spurs, and a smart staff. What shall be our shield, St. Paul thus tells us, *In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere*.

XXVII.

THE FOURTH SUNDAY AFTER PENTECOST.

*E*rant appropinquant, et cetera. The holy Gospel saith to us that lepers and sinful men approached the Saviour and desired to hear his doctrine. Then the Pharisees and the Scribes of the Jewish

forme is se deofel. *and* his igéng. Se oðer þes middennard. Se
 bridde is wel nieh þe cristen men. þat is his aʒon fleſc. Þas þri
 fihteð agen elcen ileafful man alſe longe ſe we iðeſe weſten of
 þeſſer woruld wandrið. alſe þri reaferes. Þer for ſede ſe hali
 iob. *Milicia est uita hominis super terram.* Cnihtſcipe is mannes
 lif upen eorðe. In þes deoffles heriſcole fihteð agén ús his iffered
 ʒewerged gaſtes. *and* unþeawes. *and* unwraſte lahtres. In þes
 middeneardes iſcole. ſelþen *and* uniſelþen. In þes fleſces iſcole.
 euel ʒepanc *and* fule luſtes. Of þe formen ſeið *sanctus paulus.*
Non est nobis coluctatio aduersus carnem et sanguinem. et cetera.
 Of þan oðren cweð *sanctus Iohannes* ſe godſpellere. kuū¹. *Nolite*
diligere mundum nec ea que in mundo sunt. Of þe þridde queð
sanctus paulus. *Caro concupiscit aduersus spiritum.* S[t]range
 bieð þes ifó. *and* ſwice wið wam we ne muʒe grið ne ſibbe mácie.
 oðer hi ofer cumeð us oðer we him. Gif hi us ofercumeð ne
 ceped hi of huſ gold ne ſelfer bute úre bane. Gif we ofercumed
 heom. we ſcule bien ímersed alle gode cempen *and* imeaded
 mid heahere mede. Ac ſe þe geð into fihte wið-ute heretoche.
 him mai ſone miſlimpe. Vte we nu iſi wa ſcel beon ur here-
 toche. *and* ſeðe wice ure wepne bien ſcu[l]je. Ur heretoche is ſe
 haligoſt. *and* ure laford iheſu criſt þe ſeið. *Sine me nichil*
potestis facere. Þu ahſt to habben ehte wepnecin. þa beoð
 ſceold. helm *and* brenie. ſwrd *and* ſpere. Stede *and* twei ſporen.
and ane ſmearte ʒerd. Hwic ſcule beon ure ſceld. *sanctus*
paulus huſ ſeið. *In omnibus sumentes scutum fidei. in quo*
possitis omnia tela nequissimi [ignea] extinguere.

the world, the
 fleſh, *and* the
 devil.

They are like
 robbers.

(1) the devil's
 ſchool,
 (2) the world's
 ſchool,
 (3) the fleſh's
 ſchool.

¹? kueðinde.

Our foes are
 ſtrong *and*
 treacherous.

If we over-
 come them
 we ſhall be
 regarded as
 good ſoldiers.

Our leaders
 are the Holy
 Ghoſt *and*
 Jeſus Chriſt.

Eight
 weapons are
 neceſſary to
 carry on this
 warfare.

XXVII.

[DOMINICA IIII. POST PENTECOSTEN.]

[*E*]rant *appropinquantes. et cetera.* þet háli godſpell ús ſeið.
 þat hi-réfen *and* ſýnþulle² mén ʒeneahlehton þan helende.
and woldan hiſ láre ʒehiran. þa céarodon þa ſunder hálʒán *and*

[Fol. 59b.]

Lepers *and*
 ſinners de-
 ſired to hear
 Chriſt's lore;

² So in MS.

people were grieved, because the Saviour received the sinful and had fellowship with them. Then spake the Saviour to the Pharisees and Scribes this parable, Which of you having a hundred sheep, if he lose one of the sheep, does not leave the nine and ninety in the wilderness, and goes seeking the one that is lost? If he findeth it he beareth it on his shoulders to the flock, or the fold, rejoicing. When he cometh home, he inviteth his friends and neighbours unto him, and saith, Rejoice with me, for I have found my sheep which I lost. I say unto you greater joy is in heaven for one sinner if he be sorry for his sins with amendment, than for the ninety and nine righteous that need no repentance.

XXVIII.

SOUL'S WARD (OR THE CUSTODY OF THE SOUL).

Si sciret paterfamilias qua hora fur venturus esset; vigilet utique et non sineret perfodi domum suam. Our Lord, in the Gospel, teaches us through a parable how we ought warily (cautiously) to guard ourselves against the devil of hell, and from his devices. "If the lord (master) knew," he saith, "when and what time the thief would come to his house, he would watch, nor would he suffer the thief to break into it." This house which our Lord speaketh of is man's self within; the man's wit within this house is the house-lord (master of the house), and the untoward wife may be called Will. Should the house go after her (obey her) she bringeth it all to ruin, except Wit, as lord, chastise her for the better, and deprive her of much of what she would. And yet would all her household follow her everywhere if Wit forbad them not; for all these are untoward and reckless servants, unless he directs them. And what are those servants? Some are without, and some within. Those within are the man's five wits—sight, hearing, smelling, tasting, and the feeling of each limb. These are the servants under Wit, as under the house-

þa boceras þer heðen þeode. for ðan þe se helende under-feng þa sinfullan. *and* ham mid imōne hafede. Þa sede se helende þa sunder halȝe *and* þa bōcere þis hispell. Hwile eower hefð an hu[n]dred sceap. Gif he fo[r]list ān þara sceaþe. la hūne forlet hē neȝon *and* hun neȝontie a westene *and* geð secende þat an þe him losede? Gif he hit þan ȝemet. he hit berð an his eaxlun to þara eowde. oder falde blissiende. Þan he ham cȳmð he ȝelaðeð his frend *and* nihi-bures him to *and* cweð. Blissiað mid me fo[r]þan þe ic imēte mi sceaþ þe me losede. Ic sege eow þat mare blisse bið an hefene be anum sȳnfulle man. ȝif he his sȳnnen mid dedbote bereūseð. þan him sī be nigon *and* hund negontie rihtwisen þe ne beofiað nanre ded bote.

and the
Scribes and
Pharisees
were angry
with Jesus.
The parable
of the Lost
Sheep.

Greater joy
in heaven
over one
repentant
sinner than
over ninety
and nine that
need no re-
pentance.

XXVIII.

HER BIGINED : SAWLES WARDE.*

Si sciret paterfamilias qua hora fur uenturus esset: *vigilaret utique ei non sineret perfodi domum suam.* Ure lauerd i þe godspel teacheð us þurh abisne. hu we ahen wearliche to biwiten us seoluen wið þe unwiht of helle. *ant* wið his wrenches¹. ȝef þes lauerd² wiste he seið. hwenne *ant* hwuch³ time. þe þeof walde cume to his hus: he walde wakien. ne nalde he nawt polien þe þeof forte breoken hire. Þis hus þe ure lauerð spekeð of: is seolf þe mon inwið þe monnes wit. I þis hus. is þe huse lauerd. *ant* te fulitohe wif: mei beon wil ihaten. þat ga þe hus efter hire: ha diht hit al to wundre. bute wit ase lauerð chasti hire þe betere. *ant* bi neome hire muchel of⁴ þat ha walde. *ant* tah walde al hire hird folhin hire ouer al: gef wit ne forbude ham. for alle hit⁵ beoð untohene. *ant* rechelese hinen: bute ȝef he ham rihte. *Ant* hwucche beoð þeos hinen: Summe beoð wið vten. *ant* summe wið in nen. þeo⁶ wið vten beoð. þe monnes fif wittes. Sihðe. *ant* herunge. smechange. *ant* smeallunge. *ant* euch limes felunge. þeos beoð hinen vnder wit. as under huse

Our Lord
teaches us
how to guard
ourselves
against the
devil.

¹ MS. wern-
ches.

If the master
of the house
knew when
the thief were
coming, he
would ever be
on the watch.
The house is
man's wit
(conscience);
the wife is
will.

² þe huse-
bonde.

³ i hwuch.

⁴ ofte of.

The servants
under her are
reckless.

These hinds
are our five
wits.

⁵ ha.

⁶ þeos.

* Bodleian MS. 34, collated with Royal MS. 17 A. 27.

lord; and wheresoever he is negligent, there is none of them but what often conduct themselves untowardly, and trespass often, either in foolish cheer or in evil deeds. Within are his servants in so many divers thoughts to please well the house-wife against God's will; and they swear together readily that they will do after her will. Though we hear it not, we may feel their murmuring and their untoward noise until Wit comes forth and, both with awe (fear) and love, has disciplined them for the better. Never is his house well guarded on account of these hinds, when that he is asleep or goeth anywhere from home (that is, when man forgetteth his wit) and letteth them be together. But it behoveth not that this house be robbed, for there is therein the treasure that God gave himself for, that is, man's soul. For to break this house after (for the sake of) this treasure, that God bought with his death, and for which he gave up his life on the cross, there is many a thief about, both by day and by night, invisible ghosts with all wicked devices; and against each good virtue that guardeth God's dear chattel in this house under Wit's direction, who is the houselord, there is ever its (opposite) vice that seeketh entrance about the walls to murder it (the soul) therein. The head thereof is the fiend (devil) that heads (is master of) them all against him and his keys. The husband, that is, Wit, guardeth his house thus:—Our Lord hath given him four of his daughters, which are, to wit, the four cardinal virtues. The first is called Prudence, and the second is called Spiritual Strength, and the third is Moderation. Righteousness is the fourth. Wit, the husband, God's constable, calleth Prudence forth, and maketh her door-keeper, so that she should warily take heed whom she lets in and out, and that she may behold afar off all that are coming, those that are worthy to have entrance, or to be excluded. Strength stands next her; so that if any will come in without the consent of Prudence (Prudence being unwilling), Strength, that is her sister, may be warned thereof and turn them out. The third sister is Moderation; he (Wit) maketh her mistress over his wilful household, of which we have previously spoken, so that she may teach them moderation, which is also called measure, the mean between two evils (*or things*); for in every place it is a virtue to observe moderation; and she cautioneth them all that none disobey her anywhere through excess or intemperance, nor go beyond moderation. The fourth sister, Righteousness (equity), sitteth highest as judge, and beateth those that offend, and crowneth those that do well, and doometh each one his doom according to his deserts. For

lauerd. *ant* hwer. se he is ȝemeles: nis hare nan þe ne feareð
 ofte untoheliche. *ant* gulteð ilome. oðer ifol semblant: oder in
 vuel dede. In wið beoð his hinen. in se moni mislich þonc to
 cwemen wel þe husewif: aȝein godes wille. *ant* swerieð somet
 reaðliche. *þat* efter hire hit schal *gan. þah we hit ne here nawt:
 we¹ mahen ifelen² hare nurhð³. *ant* hare untohe bere. a pet hit⁴
 cume forð. *ant* ba wið eie. *ant* wið luue tuhte ham þe betere.
 Ne bið neauer his hus for þeos hinen wel iwist. for hwon *þat* he
 slepe. oðer ohwider⁵ from hame. *þat* is hwen mon forȝet his wit.
ant let ham iwurðen. ah ne bihoueð hit nawt. *þat* tis hus beo
 irobbe. for þer is inne þe tre[sur] *þat* godd ȝef him seolf fore. *þat*
 is monnes sawle. forte breoke þis hus efter þis tresor. *þat* godd
 bohte mid his deað. *ant* lette lif o rode: is moni þeof a buten
 ba bi dei *ant* bi niht. vnseheliche gasttes wið alle unwreaste
 þeawes. *ant* aȝein euch god þeaw. þe biwiteð ipis hus godes deore
 castel⁶. vnder wittes wissunge *þat* is huse lauerd. is eauer hire
 unþeaw forte sechen in ȝong abute þe wahes to a murðrin hire
 þrinne. *þat* heaued þrof is þe feont. þe meistreð ham alle aȝeines
 him *ant* his keis. þe husebonde *þat* is wit. warneð his hus þus.
 vre lauerd haueð ileanett him froure⁷ of his dehtren. *þat* beoð to
 vnderstonðen þe fowr heaued þeawes. þe earste is warschipe
 icleopet. *ant* te oþer is ihaten gastelich strengðe. *ant* te þridde is
 meað. rihtwisnesse þe feorðe. **W**it þe husbonde godes cunestable
 cleopeð war*schipe forð. *ant* makið hire durewart. þe war-
 liche loki hwam ha leote in *ant* ut. *ant* of feor bihalde alle þe
 cuminde. hwuch beo wurðe inȝong to habben: oðer beon bistek-
 en þrute. Strengðe stont nest hire. *þat* ȝef ei wule in: war-
 schipes⁸ vn þonkes. warni strengðe fore. *þat* is hire suster: *ant*
 heo hit ut warpe. þe þridde suster *þat* is meað. hire he makeð
 meistre ouer his willesfule hirð⁹ *þat* we ear of speken. *þat* ha
 leare ham mete¹⁰. *þat* me¹¹ meosure hat. þe middel of twa ueles¹².
 for *þat* is þeaw in euch stude *ant* tuht forte halden. *ant* hateð
 ham alle *þat* nan of ham aȝein hire: nohwer wið vnmeoð: ne ga
 ouer mete. þe feorðe suster rihtwisnesse. sit on¹³ hest as deme¹⁴.
ant beateð þeo þe aȝulteð. *ant* cruneð þeo þe wel doð. *ant*
 demeð euchan his dom efter his rihte. for dret¹⁵ of hire nimeð his¹⁶

These hind
 seek to please
 the house-
 wife.
 * [Fol. 76v.]

¹ omitted.
² MS. iþþlen.
³ murð.
⁴ wit.
 They are not
 to be trusted
 by the master.
⁵ ohwider
 fare.

In this house
 is the soul,
 God's trea-
 sure.

Vice seeks
 entrance to
 murder the
 soul.
⁶ chatel.

The head of
 these enemies
 is the devil.

⁷ fowre.

Four cardinal
 virtues guard
 this treasure.

Prudence is
 door-keeper.
 * [Fol. 77r.]

Strength
 stands next.
⁸ omitted.

The third is
 Moderation.
⁹ hinen.
¹⁰ meðe.
¹¹ omitted.
¹² þing.

The fourth is
 Equity.
¹³ hom.
¹⁴ demere,
¹⁵ dred.
¹⁶ þis.

dread of her, this household, each according to what he is, keepeth watch and ward—the eyes theirs, the mouth its, the ears theirs, the hands theirs, and each of the other wits, so that anent them no vice shall come in. When this is thus done and all is still therein, Prudence, that is ever vigilant, is afraid lest some prove unfaithful and fall asleep and neglect to keep watch, and she sendeth them in a messenger, whom she knows well, come from afar, for to frighten those that are over hardy (confident) and those that are negligent (reckless), and to keep them more vigilant. He is received in and quickly beheld by them all; for he is lank and lean, and his countenance is deathly and black and livid, and each hair appears to stand erect upon his head. Prudence bids him tell before (them) who he is, and whence he has come, and what he seeks there. “I may not speak anywhere,” he says, “unless I have good audience; therefore listen to me. I am called Fear, and am the messenger of death, and reminder of death, and I am come before her to warn you of her coming.” Prudence, that knows best how to beset her words and also her works, speaketh for them all and asketh whence she shall come and what company she brings with her. Fear answers her, “I know not the time, for she told it me not; but ever be watching when (she shall come), for her custom is to come by stealth, suddenly and unexpectedly, when one least expects. Of her household, concerning which thou makest enquiry, I will answer: she alighteth wheresoever she comes with a thousand devils, and each one bears a great book all written over with sins, with small black letters, and an immense fiery gleed-red chain for to bind and to draw into the midst of hell whomsoever he may prove guilty through his book, in which is described each sin that he hath wrought with will, or with word, or with work, in all his lifetime, except he have previously repented of it with true shrift and amendment.” And Prudence asketh him, “Whence comest thou, Fear, admonition (reminder) of death?” “I come,” he saith, “from hell.” “From hell,” saith Prudence; “and hast thou seen hell?” “Yea, truly,” saith Fear, “often and frequently.” “Now then,” saith Prudence, “upon thy troth tell us truly what hell is like, and what thou hast seen therein.” “And I will, blithely,” saith Fear, “upon my troth; nevertheless, not according as it really is, for no tongue may tell that, but as far as I may and can I will discourse thereof.

hirð euch¹ efter *pat* he is warde to² witene³. þe ehnen hare. þe muð his. þe earen hare. þe hondon hare. *ant* euch⁴ als wa⁵ of þe opre wit⁶ *pat* onont him ne schal nan un-þeaw cumen iN. *As* þis is ido þus. *ant* is al stille þrinne: warschipe *pat* áá is waker is offearet lest sum for truste him. *ant* feole o slepe. *ant* forþeme his warde. *ant* send ham. in a sonde. *pat* ha wel enaweð. of feorren icumen. forte offearen þeo þe beoð *ouer hardi. *ant* þeo þe ȝemelese beoð: halden ham wakere. he is underuon in. *ant* swiðe bihalden of ham alle. for lonc he is. *ant* leane⁷. *ant* his leor deaðlich. *ant* blac *ant* elheowet. *ant* euch her þuncheð *pat* stont in his heaued up⁸: warschipe hat him tellen⁹ biuoren¹⁰ hwet he beo *ant* hweonene he comme *ant* hwet he þer seche. Ne mei ich he seið. nohwer spoken. bute ich habbe god lust: lustnið me þenne. fearlac ich hatte. *ant* am deaðes sonde. *ant* deaðes munegunge *ant* am icumen biuore hire to warnin ow of hire cume. warschipe *pat* best con bisetten hire wordes. *ant* ec hire werkes: spekeð for ham alle. *ant* freineð hweonene he cume. *ant* hwuch hird ha leade. fearlac hire ontswereð. Ich nat nawt þe time: for ha ne seide hit me nawt ah eauer lokið hwenne. for hire wune is to cumen bi stale ferliche *ant* un-mundlunges hwen me least weneð. of hire hird *pat* tu easkest Ich þe ondswerie. ha lihteð hwer se ha eauer kimeð wið a þusent deoffen. *ant* euch an bereð a gret boc al of sunnen iwritten wið swarte smeale leattres. *ant* an unrude raketehe gled read of fure. forte binden *ant* to drahen in to in warde helle. hwuch se he mei preouuin purh his boc *pat* is on euch sunne enbre*ued¹¹. *pat* he wið wil. oðer wið word. oðer wið werc. wrahtte in al his lif siðe. bute *pat* he haueð i-bet earpon wið soð schrift. *ant* wið¹² deadbote. *ant* warschipe hire easkeð. Hweonene¹³ cumest tu¹⁴ fearlac deaðes¹⁵ munegunge. Ich cume he seið of helle. Of helle ha seið warschipe. *ant* hauest tu isehen helle: ȝe seið fearlac witerliche. ofte. *ant* ilome. Nu seið þenne warschipe for þi trowðe treoweliche tele us hwuch is helle. *ant* hwet tu hauest isehen þrin. *ant* ich he seið fearlac omi trowðe bluðeliche. nawt tah efter *pat* hit is. for *pat* ne mei na tunge tellen¹⁶. ah efter *pat* ich mei *ant* con: þer towart ich chulle readien¹⁷. Helle is [wið] wið

Each watch has his proper duties.

¹ omitted.

² omitted.

³ euchan.

⁴ al swa as.

⁵ wið þ. wit.

Prudence sends a messenger to the house to arouse its inmates.

* [Fol. 77^{vo}.]

He comes from afar, and is horrible to behold.

⁷ feier has been crased before leane.

⁸ euh er in his heanet þuncheð *pat* stont up.

⁹ to telle.

¹⁰ biuoren

ham.

He is called Fear, the messenger of Death.

Death, he says, is coming suddenly,

with a thousand devils,

to draw sinners into hell.

* [Fol. 78^{ro}.]

¹¹ ibreuet.

¹² oðer.

¹³ hweonne.

¹⁴ MS. to.

Fear says he comes from hell.

¹⁵ þu deaðes.

Prudence bids him describe the place of torment.

¹⁶ omitted.

¹⁷ rodien.

Hell is wide without measure, and deep and bottomless ; full of incomparable fire, for no earthly fire may be compared therewith ; full of stench intolerable, for no living thing on earth might endure it ; full of unutterable sorrow, for no mouth may, on account of the wretchedness and of the woe thereof, give an account of nor tell about it. Yea, the darkness therein is so thick that one may grasp it, for the fire there gives out no light, but blindeth the eyes of them that are there with a smothering smoke, the worst of smokes. And nevertheless in that same black darkness they see black things as devils, that ever maul them and afflict and harass them with all kinds of tortures ; and tailed drakes, horrible as devils, that devour them whole and spew them out afterwards before and behind ; at other times they rend them in pieces and chew each gobbet of them, and they afterwards become whole again, such as they previously were, to undergo again such bale without recovery, and full well they see themselves very horrible and dreadful ; and to increase their pains the loathsome hell-worms, toads, and frogs that eat out their eyes and nostrils, and adders and water-frogs, not like those (that we see) here, but a hundred times more horrible, sneak (creep) in and out at the mouth, ears, eyes, navel, and at the hollow of the breast, as maggots in putrid flesh, ever-yet (always) thickest. There is shrieking in the flame, and chattering of teeth in the snowy waters. Suddenly they flit from the heat into the cold, nor ever do they know of these two which is worse for them, for each is intolerable. And in this marvellous mingling the latter through the former tormenteth the more. The fire consumes them all to dead coals : the pitch boileth them until they are altogether melted, and revives them anon to undergo again all that same and much worse, ever without end. And this same wanhope (despair) is their greatest torment, that none have never any more hope of any recovery, but are sure of every ill, to continue in woe, world without end, ever in eternity. Each chokes the other, and each is another's torment, and each hateth another and himself as the black devil ; and even as they loved them the more in this world, so the more shall they hate them there. And each curseth another, and gnaws off the other's (arms), ears, and nose also. I have begun to tell of things that I am not able to bring to any end, though I had a thousand tongues of steel, and told until they were all worn out. But

ute met. *ant* deop wið ute grunde. ful of brune uneuenlich¹. for ne mei nan eorðlich fur euenin þer towart. ful of stench unpo-
 lich. for ne mahte in eorðe na cwic þinge hit þolien. ful of sorhe untalelich. for ne mei na muð for wrecchedom ne for wa : rikenin
 hit² ne tellen. Se³ þicke is þrinne þe þosternesse : *þat* me⁴ hire mei
 grapin. for *þat* fur. ne ȝeueð na liht. ah blent ham þe ehnen. þe
 þer beoð wið a smorðrinde smoke smeche forcuðest. *ant* tah *iþat*
 ilke swarte þeosternesse swarte þinges ha iseoð as deoffen *þat*
 ham meallið *ant* derueð *ââ* *ant* dreccheð wið alles cunnes pinen.
ant iteilede draken grisliche ase⁵ deoffen þe forswolheð ham ihal.
ant speoweð ham *eft ut biuoren *ant* bihinden. oðer hwile
 torendeð ham *ant* to cheoweð ham euch greet. *ant* heo eft
 iwurðeð hal. to a swuch bale bute bote. as ha ear weren. *ant* ful
 wel ha i seoð ham to grisle *ant* to grure. *ant* to echen hare pine.
 þe laðe helle wurmes. tadden *ant* froggen. þe freoteð ham ut te
 ehnen. *ant* te nease. gristles. *ant* snikeð in. *ant* ut neddren.
ant eauraskes⁶. nawt ilich þeose her : ah⁷ hundret siðe grisluker
 et muð. *ant* et earen. ed ehnen. *ant* ed neauele. *ant* ed te breoste
 holke as meaðen⁸ iforrotet flesch eauergete pickest. þer is remunge⁹
 iþe brune. *ant* toðes hechelunge iþe snawi weattres. ferliche ha
 flutteð from þe heate : in¹⁰ to þe chele. Ne¹¹ neauer nuten ha of
 þeos twa : hweðer ham þuncheð wurse. for eiðer is unpo-
 lich. *ant* ipis ferliche mong þe leatere þurh þe earre derueð þe mare.
þat fur ham forbearneð al to colen calde. *þat* pich ham forwaldeð
 aðet ha beon for mealte. *ant* eft acwikieð¹² anan to drehen al *þat*
 ilke : *ant* muchedeale wurse *â* wið uten ende. *Ant* tis ilke
 unhope is ham meast pine. *þat* nan naueð neauer mare hope¹³ of¹⁴
 nan a couerunge. Ah¹⁵ aren sikere of euch uuel to þurh leaten iwa
 from world in to worlde *ââ* on echnesse. Euch aprusmeð oðer.
ant euch is oðres pine. *Ant* euchan heateð oðer. *ant* him
 seoluen as *þe blake deouel. *ant* eauer se ha i pis world luueden
 ham mare : se ha þer heatieð ham swiðere. *ant* eiðer curseð oðer.
ant fret of þe oðres earen¹⁶. *ant* te¹⁷ nease als wa. Ich habbe
 bigunne to¹⁸ tellen of þing *þat* ich ne mahte nawt bringe to eni
 ende. þah ich hefde a þusent tungen of stele *ant* talde aðet ha
 weren alle forwerede. Ah þencheð nu her¹⁹ þurh hwuch þe measte

Hell is im-
 measurably
 wide and
 bottomless,
 full of stench
 and unutter-
 able sorrow.

¹ unverdlich.

² omitted.

³ so.

⁴ omitted.

The darkness
 there may be
 felt.

A smothering
 smoke blinds
 the eyes of
 the damned.

Devils beat
 the wretched
 souls.

⁵ as þe.

*[Fol. 78^{vo}.]

They eat and
 afterwards
 vomit them.

In hell are
 horrible toads
 and frogs,
 which gnaw
 the wicked
 souls.

⁶ eauraskes.

⁷ an.

⁸ me deð.

⁹ MS. ren-
 ninge.

¹⁰ omitted.

Heat and cold
 alternately
 torment them.

¹² acwick-
 eneð.

And worst of
 all is their
 despair.

¹³ ¹⁴ omitted.

¹⁵ ah aa.

Each
 wretched soul
 hates the
 other, and
 himself, as
 the devil.

*[Fol. 79^o.]

They curse
 and gnaw
 each other.

¹⁶ oðeres

earm. earen.

¹⁷ omitted.

¹⁸ forto.

¹⁹ hwer.

think now by this what the greatest pain is ; for the least pain is so hard, that had a man slain both my father and mother, and all the remnant (end) of my kin, and done to me all the shame and the harm that a living man might endure, yet if I saw this man in the least pain that I see in hell I would, if it might be, endure a thousand deaths to rid (release) him out thereof, so horrible and piteous is that sight to behold ; for though there were never any other pain, except to see the wretched spirits and their horrible forms ; to look on their grim and dreadful faces, and to hear their roaring, and how they in scorn reproach and upbraid each other with their sins ; this infamy, and the horror of them, would be immeasurable pain ; and moreover to endure and to bear their immense blows with steel mallets, and with their awls (hooks) gleed-red, and their buffetings, as though it might be a pilch-clout, each one toward the other in divers pains. O hell, death's house, abode of woe, of dread, and of groaning ; horrid home, and hard dwelling of all miseries ; city of bale, and the abode of every bitterness, thou most loathsome land of all, thou dark place, filled with all dreariness ! I quake with dread and fear, and each bone quivereth within me, and each hair bristles up at the thought of thee ; for there is no voice between the damned but woe me ! woe is me ! and woe is thee ! and woe is thee ! And woe they cry, and woe they have ; nor shall they ever have any lack of whatever is woeful. It were well for those that earn (merit) this abode through any temporary bliss here in this world that they were never born. By this ye may somewhat understand what hell is like, for, of a truth, I have seen therein a thousand times worse (than I have told you). And from thence cometh death with a thousand devils hitherward, as I have said ; and I came thus," quoth Fear, "for to warn you thereof, and to tell you these tidings." "Now, Lord God !" quoth Prudence, "guard and preserve us, and direct and advise us what we ought to do, and that we may be the more cautious and vigilant to keep ourselves safe on each side under God's wings. If we well guard and keep our house and God's dear treasure that he has entrusted to us, let death come whenever he will, we need not be in dread of her nor of hell ; for our death will be precious to God, and entrance into heaven. Of this treacherous world, or of her false bliss, let us never take any heed, for all that is on the earth is but a shadow ; for all turneth to nought

pine beo : for þe leaste pine is se heard *þat* hefde a mon i slein
 ba mi feader. *ant* mi moder *ant* al þe¹ ende of² mi cun. *ant* i do
 me seoluen al þe scheome *ant* te hearm *þat* cwic mon mahte
 polien. *ant* ich isehe þes mon i þe ilke³ leaste pine. *þat* ich⁴ iseh
 in helle : Ich walde 3ef hit mahte beon. polien a þusent deaðes
 to a rudden him ut þrof. swa is þe siððe grislich *ant* reowðful
 to bihalden. for⁵ þah neauer nere nan oðer pine bute to i seon
 eauer þe unseli gastes. *ant* hare grisliche schape. biseon on hare
 grimfule. *ant* grurefule nebbes. *ant* heren hare rarunge. *ant* hu
 ha wið hokeres edwiteð *ant* up breideð euch an his sunnen. þis⁶
 schenðlac *ant* te grure of ham were unimete pine : *ant* hure
 polien *ant* a beoren hare unirude⁷ dundes wið mealles istelet. *ant*
 wið hare eawles gled reade hare dustlunges. as þah hit were
 a pilche clut euchan towart oðer imisliche pinen. O helle
 deaðes hus. wununge of wanunge. of grure *ant* of granunge.
 heatel *ham. *ant* heard wan. of alle wontreaðes. buri of bale.
ant bold of eauer euch bitterness⁸. þu laðest lont of alle. þu dore
 stude ifullet of alle dreorinesses. Ich cwakie of grisle⁹. *ant* of
 grure. *ant* euch ban schokeð¹⁰ me. *ant* euch her me rueð¹¹ up of¹² þi
 munegunge. for nis þer na steuene bituhhe þe forðemde bute
 wumme. *ant* wa is me. and wa beo þe. *ant* wa beo þe. wa ha
 3eieð. *ant* wa ha habbeð ne of al *þat* eauer wa is : ne schal ham
 neauer wontin. þe swuch wununge of earneð. for ei hwilinde
 blisse her o pisse worlde : wel were him 3ef¹³ *þat* he neauer ibore
 nere. bi þis 3e mahen sumdel witen hwuch is helle. for i wis ich
 habbe prin isehen a þusent siðe wurse. *ant* from þeonne kimeð
 deað wið a þusent deoffen hiderwart as ich seide. *ant* ich¹⁴ com
 þus quoð fearlac forte warnin ow fore : *ant* tellen ow þeos¹⁵
 tidinges. **N**v lauerd godd quoð warschipe wardi us *ant* werie.
ant rihte us. *ant* reade hwet us beo to donne. *ant* we beon þe¹⁶
 warre *ant* wakere to witen us on euch half under godes wengen.
 3ef we wel werieð *ant* witeð ure hus *ant* godes deore tresor *þat*
 he haueð bitaht us : cume deað hwen he wule¹⁷. Ne þurue we
 nowðer beon of dred for hire. ne for helle. for ure deað bið deore
 godd *ant* in-3ong in to heouene. of þeos fikeline world : ne of
 hire false¹⁸ blisse : ne neome we neauer 3eme. for al *þat* is on eorðe.

I would suffer
 a thousand
 deaths to
 deliver the
 wretched soul
 from the least
 pain of hell,
 though he
 had slain all
 my kin.

¹ 2 omitted.
³ 4 omitted.
⁵ omitted.
 It would bear
 immeasurable
 pain only to
 behold the
 tortures of the
 damned.

⁶ wið.

⁷ unrude.

O hell, abode
 of woes,

* [Fol. 79^{ve}.

⁸ bold eauer
 euch bitter-
 nesse is of.

I quake and
 quiver when
 I think of
 thee!

⁹ grissen.

¹⁰ sorheð.

¹¹ runeð (or
 runeð).

¹² for.

There is never
 any lack
 there of all
 that is sor-
 rowful.

¹³ omitted.

¹⁴ omitted.

I come to
 warn you of
 these things.

¹⁵ o is blotted

or erased.

The advice of
 Prudence.

¹⁶ omitted.

¹⁷ ha eauer
 wule.

Trust not this
 false world.
¹⁸ fahe.

except that dear treasure, God's precious fee, that is entrusted to us to be kept safely. I have therefore sore care, for I see," saith Prudence, "how the devil, with his host, as a raging lion, goeth about seeking eagerly how he may devour it (God's treasure); and thus I may," saith Prudence, "guard you against his enmity (malice) and his devices, but I may not guard you against his strength (violence)." "Do now tell us, sister Prudence," quoth Strength, "what befalleth to thee, and warn us of his wiles; for of all his strength we have not any dread; for his strength prevails not, except wheresoever he finds them poor and weak, unwarned (unguarded) by true belief. The apostle saith, 'Resist the devil and he will flee forthwith.' Should we then flee from him? Nay! Is not God our shield, and all our weapons are of his dear grace? and God is on our side, and standeth by us in battle. If he shooteth towards me with the wealth and bliss of the world, with the delights of the fleshly lusts, I might care somewhat for these soft (nesh) weapons; but no hard things may terrify me, nor may any harm nor any loss make my heart false, nor impair my belief toward him that gives me all my strength (powers)." "For it behoves me," quoth Moderation, "both for the severity of harm and for lack of bliss, to have dread and care (sorrow); for many, on account of the too great hardship of woe that they suffer, forget our Lord, and nevertheless more, through softness (prosperity) and the lusts of the flesh, become oftentimes reckless. Between hard and soft—between woe of this world and too much joy—between much and little, in every earthly thing, the middle way is the golden (one). If we hold to it, then go we safely, nor need we fear death or the devil. Whatever may be of hardships I dread, but not of softness (prosperity); for no weal nor fleshly lusts nor bodily pleasure may cause me to overstep the middle (mean) of measure and of moderation." Righteousness (Equity) speaks now and says, "My sister Prudence, that hath wit and discerneth between good and evil, and knoweth in everything what is to be chosen and to be shunned, adviseth us and teacheth us for to take little heed to perishable things, and to keep prudently those that shall last for ever, and saith, as she truly saith, that through ignorance she may not sin, and yet she is not so confident about the strength of the devil, but esteems herself weak though she have much power; and the eyes of us all deem her to be powerless, as to herself, to withstand his devices, and she acts

nis bute as a schadewe: for al wurðeð¹ *to noht bute þat deore
 tresor godes deorewurðe feh þat is us. bitaht to witene. Ich
 habbe peruore sar care for ich iseo seið warschipe hu þe unwhiht
 wið his ferd ase liun iburst. 3eað² abuten ure hus sechinde³ 3eorn-
 liche hu he hit forswolhe. *ant* tis ich mei seið warschipe warnin
 ow of his lað *ant* for his wrenches. ah ich ne mei nawt azeines
 his strengðe. Do nu quoð strengðe. warschipe suster þat te
 limpet to þe *ant* warne us of his wiheles. for⁴ of al his strengðe
 ne drede we nawiht. for nis his strengðe noht wurð bute hwer
 se he ifindeð eðeliche. *ant* wake unwarnede of treowe bileaue.
 þe apostle seið. Etstont. þen feont. *ant* he fið anan riht. schulde
 we þenne fleon him: 3enis godd ure scheld. *ant* alle beoð ure
 wepnen of his deore grace. ant godd is on⁵ ure half. *ant* stont bi
 us ifehte. 3ef he schute towart me wið weole *ant* wunne of þe
 world. wið este of flesches lustes. of þulliche nesche wepnen ich
 mahte carien summes weis. ah ne mei me na þing hearðes
 offearen. ne nowcin. ne na wone⁶ falsi min heorte ne wursi mi
 bileaue towart him þat 3eueð me alle mine strengðen. For ba
 me ah. quoð meað. *ant* for heart⁷ of nowcin. *ant* for wone of
 wunne dreden. *ant* carien for moni for to muchel heard of wa
 þat he dreheð. for3et ure lauerd. ant ma þah for nesche ant for
 flesches licunge for *3emeð ham ofte. bituhhen heard *ant* nesche.
 bituhhe wa of þis world ant to muche wunne. bituhhe muchel
ant lutel is in euch worldlich þing þe middel wei 3uldene. 3ef we
 hire haldeð þenne gawe sikerliche ne þerf us nowðer for deað ne
 for deouel dreden. hwet se beo of hearðes ne drede ich nawiht
 nesches for ne mei na wunne. ne na flesches licunge ne⁸ licomlich
 este bringe me ouer þe midel of mesure. *ant* of mete. Riht-
 wissnesse spekeð nu. Mi suster ha seið warschipe þe haueð wit.
ant schad bituhhe god. *ant* uuel. *ant* wat hwet is in euch þing
 to cheosen *ant* to schunien: readeð us *ant* leareð forte 3eme
 lutel alle fallinde þing. *ant* witen warliche þeo þe schulen á lesten.
ant seið as ha soð seið þat þurh unweotenesse⁹ ne mei ha nawt
 sunegin. *ant* tah nis nawt siker of þe unwihtes strengde as þeo
 þe halt hire wac þah ha beo muche wurð. *ant*¹⁰ ure alre ehnen
 demeð hire unmihti onont hire seoluen to etstonden wið his.

*[Fol. 80^{re}.]

¹ wurheð.
 I can guard
 you against
 wiles of the
 devil.
² geð.
³ sechinde in
 song.

⁴ from for to
 nawiht
 omitted.

⁵ on ont.

Strength says
 that she fears
 only worldly
 prosperity.

⁶ MS. wode.

Moderation
 fears worldly
 poverty and
 hardships.
⁷ hard.

*[Fol. 80^{ve}.]

The mean
 between two
 extremes is
 the golden
 way.

⁸ ne of.

Equity praises
 the words of
 Prudence.

⁹ unwit-
 nesse.

¹⁰ to.

as the wise (do). My sister Strength is very bold, and saith that no hardships may frighten her ; but yet she would not trust on her own weapons, but on God's grace, and that I deem to be right and wisdom so to do. My third sister, Moderation, speaketh of the middle path, between right and left, that few can observe ; and saith, that in prosperity (softness) she is bold, and hardships may terrify her, and therefore boasteth she of, no confidence, and doth as the wise (do). My business is to act and to decide equitably ; and I deem myself so that I, through myself, may do it (sin) not ; for all the good that we have here is of God. Now it is right, then, that we deem ourselves ever weak to guard and to keep ourselves in safety, or to hold fast any good without God's help. The righteous God will that we deem ourselves poor and low, though we be never such, for then he deemeth us of much worth and good, and esteems us as his daughters. For though my first sister is aware of each evil, and my second sister is strong against everything injurious, and my third (sister is) temperate in all kinds of pleasures, and I act and decide rightly ; except we be mild (meek) with all this, and esteem ourselves weak, God may rightly condemn us for all this, through our pride, and therefore is it a right doom (decision) that we for all our good thank Him alone." Wit, the husband, God's constable, hears all their words, and thanks God earnestly with very glad heart for so rich a loan as are these sisters his four daughters, that he hath lent him as a help to guard well and protect his castle and God's precious fee, which is enclosed therein. The wilful housewife keeps herself quiet ; and all that household, that she was accustomed to draw after her, turn then faithfully to Wit, their lord (master), and to these four sisters. For a while Prudence again speaketh, and saith, "I see a messenger coming, very glad in cheer, fair and joyful, and lovely attired." "Let him in," saith Wit ; "if God will, he bringeth us glad tidings, and that we have much need of, for Fear, death's messenger, hath with his (tidings) terrified us very much withal." Prudence lets him in, and he greeteth Wit the lord and afterwards all the household with a laughing cheer ; and they return him his greeting, and all are, it seems to them, relieved and gladdened by his appearance ; for all the house shineth and shimmereth (glistens) with his light. He asketh them if they would like to hear him a while. "Yea," quoth Righteous-

turnes *ant* deð ase þe wise. Mi suster strengðe is swiðe bald.
ant seið þat¹ nawiht heardes ne mei hire offearen. ah þah ha ne
 trust nawt on hire ahne wepnen : ah deð o godes grace *ant* þat
 ich demi riht *ant* wisdom to donne. Mi pridde suster meað
 spekeð of þe middel sti. bituhhe riht *ant* luft þat lut cunnen
 halden. **ant* seið i nesche ha is bald. *ant* heard mei hire offearen.
ant for þi ne ȝelpeð ha of na sikernesne *ant* deð as þe wise. Mi
 meoster is to do riht forte demen *ant*² ich deme me seolf þat ich
 þurh me ne do hit nawt : for al þat god is of godd þat we her
 habbeð. Nu is riht þenne þat we demen us seolf eauer unmihtie
 to werien *ant* to witen us oðer ei god to halden wið ute godes
 helpe. Þe rihtwise godd wule þat we demen us seolf eðeliche
ant lahe. Ne beo we neauer swucche : for þenne demeð he us
 muche wurð. *ant* gode *ant* halt for his dehtren. for þah mi forme
 suster war beo of euch uuel. *ant* min oðer strong beo to ȝeines
 euch nowcin : *ant* mi pridde meaðful in alles cunnes estes : *ant*
 ich do riht *ant* deme. bute we wið al þis milde beon *ant* meoke :
ant halden us wake. godd mei mid rihte fordemen us of al þis
 þurh ure prude. *ant* for þi is riht dom þet we al ure god ponkin
 him ane. Wiit þe husebonde godes cunestable hereð alle hare
 sahen *ant* þonkeð god ȝeorne wið swiðe glead heorte of se riche
 lane as beoð þeos sustren his fowr dehtren þat he haueð ileanet
 him on helpe forte wite wel *ant* werien his castel. *ant* godes
 deorewurðe feh. þat is biloke þrinne. Þe willesfule husewif halt
 hire al stille. *ant*³ al þat hird þat ha wes i wunet to dreaien⁴ efter
 hire : turneð *ham treowilliche to wit hare lauerd. *ant* to þeos
 fowr sustren. Vmben ane stunde spekeð eft warschipe. *ant* seið
 ich iseo a sonde cumen swide gledd icheret. feier *ant* freolich
ant leoffiche aturnet. let him in seið wit ȝef godd wule he
 bringeð us gleade tidinges. *ant* þat us were muche neod. for
 fearlac deaðes sonde haueð wið his : offearet us swiðe mid alle.
 warschipe let him in. *ant* he gret wit þen lauerd. *ant* al þat⁵ hird
 seoðen. wið lahhinde chere. *ant* ha ȝeldeð him his gretunge. *ant*
 beoð alle ilihtet *ant* igleadet ham þuncheð of his on-sihðe. for al
 þat hus schineð. *ant* schimmeð of his leome. he easkeð ham⁶ ȝef
 ham biluueð to heren him ane hwile. ȝe quodð ha rihtwisnesse.

Strength is
 praised for
 trusting in
 God,

¹ þat ha.

and
 Moderation
 for not being
 too confident.

* [Fol. 81r.]

Equity's
 advice to the
 three sisters.

² to don riht
ant riht fon
ant demen.

Wit thanks
 God for the
 loan of the
 three sisters.

³ þa

⁴ dreien.

* [Fol. 81v.]

Prudence
 announces the
 coming of
 another
 messenger,

⁵ his.

who gladdens
 them all by his
 appearance.

⁶ omitted.

ness, "it pleaseth us well, and it is well and right that we listen to thee attentively." "Hearken now then," he saith, "and truly understand that I am the messenger of mirth, and the admonition of eternal life, and am called the 'Love of Life,' and I come straight from heaven where I have seen now and oft before the bliss that no man's tongue may tell of. The blessed God saw you terrified and somewhat cast down through what Fear told you of death and of hell, and hath sent me to gladden you, not because that it is not all truth that he hath said, and that shall all evil men experience and find (true). But ye, with the help of God, need not fear anything, for he that sitteth on high is your help, and he is the all-ruling one who hath you in his keeping." "Ah!" saith Prudence, "welcome Love of Life; and for the love of God himself, if thou ever saw him, tell us somewhat of him and of his eternal bliss." "Yea, truly," quoth Love of Life, the messenger of mirth, "I have seen him oft, yet not as he is, for against (compared with) the brightness and the light of his countenance the sun-gleam is dark and seemeth a shadow; and therefore I was not able to look toward nor behold the gleam of his countenance, except through a bright mirror between me and him, that shielded my eyes. So have I often seen the holy Trinity, Father, Son, and Holy Ghost, three and indivisible. But only for a little while was I able to endure the gleam, but somewhat (longer) I was able to behold our Lord Jesu Christ, God's Son, that redeemed us on the cross—how he sits blissful on the right hand of his Father, who is almighty, and ruleth in that eternal life without cessation. So marvellous is his beauty that the angels are never satiated in beholding him. And moreover I saw plainly the places of his wounds, and how he showeth them to his Father, to make known how he loved us, and how he was obedient to him who sent him thus to redeem us, and he (Christ) beseecheth him ever for mankind's heal (salvation). After him I saw on high, above all heavenly (hosts), the blessed Virgin his mother, called Mary, sitting on a throne so very bright, adorned with gems, and her face so joyful that every earthly light is darkness in comparison with it. There I saw how she entreats her precious Son so earnestly and so inwardly (truly) for those that serve her, and he grants her blithely all that she beseecheth. When I could no longer endure that light, I looked towards the angels and archangels

wel us biluueð hit. *ant* wel is riht *pat* we þe liðeliche lustnin.

Herendið nu þenne he seið. *ant* 3eornliche understondeð. [I]ch am murðes sonde. *ant* munegunge¹ of eche lif. *ant* liues luue i haten *ant* cume riht from heouene *pat* ich habbe isehen nu *ant* ofte ear þe blisse *pat* na monnes tunge ne mei of tellen. þe iblescede godd iseh ow offruhte. *ant* sumdel drupnin² of *pat* fearlac talde of deað. *ant* of helle. *ant* sende me to gleadien ow. nawt for þi *pat* hit ne beo al soð *pat* he seide. *ant* *pat* schulen alle uuele fondin. *ant* ifinden. Ah 3e wið þe fulst of godd ne þurue na þing dreden for he sit on *heh *pat* is ow on helpe. *ant* is al wealdent *pat* hauweð ow to witene.

A seið warschipe welcume liues. luue. *ant* for þe luue of godd seolf 3ef þu eauer sehe him : tele us sumhwet of him. *ant* of his eche blisse. 3e iseoð *quod* liues luue : Murhdes sonde. Ich habbe isehen him ofte nawt tah alsua as he is : for a3ein þe brihtnesse *ant* te liht of his leor. þe sunne gleam is dosc. *ant* þuncheð aschadewe³. *ant* for þi ne mahte ich nawt a3ein þe leome of his wlite lokin ne bihalden : bute þurh a schene schawere⁴ bituhhe me *ant* him *pat* schilde mine ehnen. Swa ich habbe ofte isehen þe⁵ hali þrunnesse⁶. feader *ant* sune. *ant* hali gast. þreo an unto-dealet. ah lutle hwile ich mahte polie þe leome. ah summes weis ich mahte bihalden ure lauerd ihesu crist godes sune *pat* bohte us o rode. Hu he sit blisful⁷ on his feader riht half *pat* is al wealdent rixleð i *pat* eche⁸ lif bute linnunge. se unimete feier : *pat* te engles ne beoð neauer ful on him to bihalden. *ant* 3et ich iseh etscene⁹ þe studen of his wunden. *ant* hu he schaweð ham his feader to cuðen hu he luuede us *ant* hu he wes buhsum to him þe sende him swa to alesen us *ant* bisecheð him a for moncunnes heale.

Efter him ich iseh on heh ouer alle heouenliche þe eadi meiden his¹⁰ moder marie i-nempnet sitten in *a trone se swiðe briht wid 3immes i-stirret. *ant* hire wlite se weoleful¹¹. *pat* euch eorðlich liht : is þeoster þe[r] o 3eines. þear ich iseh as ha bit hire deore wurðe sune se 3eornliche. *ant* se inwardliche for þeo *pat* hire seruð. *ant* he hire 3etteð blideliche al *pat* ha bi secheð. **P**et liht þa ich ne mahte lengre polien¹² : Ich biseh to þe engles *ant* to þe archangles *ant* to þe oðre : þe beoð buuen ham. iblescede¹³

He says that he is called Love of Life, and comes straight from heaven.

¹ munege.

² durenin.

* [Fol. 82^{ro}.]

Prudence beseeches him to tell them somewhat of God and of heaven.

³ þuncheð dosc. *ant* as aschadewe.

⁴ schadewe.

The Love of Life tells how he saw the Holy Trinity

⁵ him. þe.

⁶ or þrunnesse.

and the Son of God sitting at the Father's right hand.

⁷ wunderful.

⁸ riche.

⁹ 3et is eðsene.

I saw, he says, the holy Maiden, his mother, sitting on a bright throne,

¹⁰ *ant*.

* [Fol. 82^{vo}.]

¹¹ meinful. and the angels and archangels;

¹² na mare of hire iþolien.

¹³ iblesce.

and to the others that are above them, blessed spirits who are ever before God and ever serve him, and sing ever unweariedly. Nine hosts there are, but how they are ordered and severally placed, one above the other, and each one's duties, would be long to tell. So much mirth I had of the sight that I was unable for a long while to look elsewhere. After them I looked towards the patriarchs and the prophets, who make such mirth because they are now in that same land of bliss, which they had afar wept for previously on earth, and they see now all that become verified which they had long before prophesied of our Lord, as he had showed them in spiritual vision. I saw the Apostles (that were) poor and low on earth, filled and possessed all with extraordinary blisses, sitting on thrones, and all that is high in this world under their feet, ready to judge, in the day of doom, kings and kaisers, and all kindreds of all kinds of nations. I beheld the martyrs and their marvellous mirth, who suffered here tortures and death for our Lord, and esteemed lightly all kinds of harms and earthly torments as compared with the bliss to come that God manifested to them in their hearts. After them I beheld the assembly of confessors, who lived in good life and died holy, that shine, as do the stars, in the eternal bliss and see God in his glory, who hath wiped all tears from their eyes. I saw the shining and bright company of the blessed maidens most like to angels, and most participating with them in their blisses and joys; who living in the flesh surpass the laws of the flesh and overcome nature, who lead a heavenly life on earth, and so they win their mirth and their bliss. The beauty of their features, the sweetness of their song, no tongue may tell. All sing who are there, but their song none may sing but they. So sweet a smell followeth them whithersoever they go, that one might live ever by the sweetness. Whomsoever they intercede for is certainly saved; for at their prayers God himself ariseth, who sitting heareth all the other saints." "Very much," quoth Prudence, "pleaseth us what thou sayest; but now thou hast so well spoken of every order of the blessed severally, say to us somewhat now what bliss is common to all alike." And the Love of Life answereth her, "The common bliss is sevenfold—length of life, wisdom and love, and because of the love a gladness without measure (bounds), pleasant songs of praise, lightness (or swiftness), and security is the seventh." "Though I," saith Prudence,

gastes þe beoð a biuore godd *ant* seruið him eauer. *ant* singeð
a unwergeð. Nihe wordes þer beoð. ah¹ hu ha beoð i-ordret
ant sunderliche isette. þe an buue þe oðre. *ant* euchanes meoster
were long to tellen. Se mucche murhðe ich hefde on hare on
sihðe: þat ne mahte ich longe hwile elles hwider lokin. *Efter*
ham ich iseh towart te patriarches. *ant* te prophetes þe makied
swuch murhðe þat ha aren nuðe i þat ilke lont of blisse þat ha
hefden of feor igret ear² on eorðe *ant* seoð nu al þat isoðet. þat
ha hefden longe ear icwiddet of ure lauwerd as he hefde ischawed
ham igastelich sihðe. Ich iseh þe apostles poure³. *ant* lah on
eorðe. ifullet *ant* bižoten al of unimete blisse sitten i trones. *ant*
al under hare uet þat heh is i þe worlde. ȝarowe forte demen i þe
dei of dome kinges *ant* keiseres. *ant* alle cunreadnes⁴ of alle
cunnes ledenes. *Ich biheolt te Martyrs. *ant* hare unimete
murlðe þe poleden her pinen. *ant* deað for ure lauwerd. *ant* liht-
liche talden to alles cunnes neowcins. *ant* eorðliche tintreohen
aȝeines þe blisse þat godd in hare heorte schawede ham to cumene.
Efter ham ich biheolt þe cunfessurs hird þe liueden igod lif. *ant*
haliche deiden. þe schineð as doð steorren ipe eche blissen. *ant*
seoð⁵ godd in his wlite þat haueð alle teares iwipet of hare ehnen.
Ich iseh þat schene. *ant* þat brihte ferreden of þe eadi meidnes
ilikest towart engles. *ant* feolohlukest wið ham blißsin *ant*
gleadien. þe libbinde iflesche ouergað flesches lahe *ant* ouercumeð
cunde þe leadeð heouenlich lif in eorðe as ha wunieð hare murhðe.
ant hare blisse. þe feierlec of hare wlite. þe swetnesse of hare
song: ne mei na tunge tellen. Alle ha singeð þe⁶ þer beoð. Ah
hare song ne mahe nane buten heo singen. Se swote smal ham
folheð hwider se ha wendeð. þat me mahte libben aa bi þe swot-
nesse. hwam se heo bisecheð fore: is sikerliche iborhen. for
aȝein hare bisocnen: godd him seolf ariseð þat alle þe oðre
halhen⁷ sittende ihereð. Swiðe wel quod warschipe likeð us þat
tu seist. Ah nu þu hauest se wel iseið of euch a⁸ setnesse: of þe
seli sunder-lepes sumhwet sei us nu hwuch blisse is to alle iliche
meane: *ant* liues luue hire ondsweveð. *þe imeane blisse is
seouenfold. lengðe of lif. wit. *ant* luue. *ant* of þe luue a gleadunge.
wið-ute met murie. loft song. *ant* lihtschipe. *ant* sikernesse. is

nine hosts of
angels,
¹ *ant*.

and the holy
patriarchs and
prophets.

² igreideð.

I saw also the
Apostles
sitting on
thrones.

³ þat poure
weren.

⁴ cunredes.

I beheld the
martyrs,
* [Fol. 83^{re}.]

the holy
confessors,

⁵ iseoð.

and the holy
company of
virgins.

⁶ from þe to
singen omit-
ted.

Whomsoever
they intercede
for is saved.

⁷ he walden.

⁸ euchan to.

* [Fol. 83^{ve}.]

Description of
the bliss
shared by all
in heaven.

"understand somewhat of this, thou must reveal this more plainly, and explain to these others." "And it shall be so, Prudence," saith Love of Life, "as thou desirest. They live ever in a splendour that is sevenfold brighter and clearer than the sun, and ever in a strength to perform, without any toil, all that they wish, and evermore in a state, in all that ever is good, without diminution, without anything that may harm or ail, in all that is ever soft or sweet. And their life is the sight of God and the knowledge of God, as our Lord hath said. 'That is eternal life,' he said, 'to see and know the true God and him that he hath sent, Jesus Christ our Lord, for our redemption.' And they are therefore, like him, in the same form that he is, for they see him as he is, face to face. They are so wise that they know all God's counsels, his mysteries, and his dooms (judgments), which are secret and deeper than any sea dingle. They see in God all things, and learn concerning all that is and was and ever shall be, what it is, why and whereto, and whereof it began. They love God without measure, because they understand how he hath done by them, through his great goodness, and how they ought to requite his precious mercy, and each one loveth another as much as himself. So glad they are of God that all their bliss is so great that no mouth may make mention of it, nor any speech discourse of it. Because that each one loveth another as himself, each one hath of another's good (bliss) as much joy as of his own. By this ye may see and know that each one severally hath as many joys as they are many in number; and each of these same joys is to every one as great a joy as his own in particular. Yet above all this, since each one loveth God and then all the others more than himself, the more glad are they of God[s bliss], without any ailing (grief), and that of all the others than of his own joy. Take heed now then, if the heart of no one is ever able to contain in herself her own special joy, so marvellously great is the one bliss, how shall she accept so many and so great blisses? Therefore our Lord said to those that had pleased him, *Intra in gaudium Domini sui*—'Go,' quoth he, 'into thy Lord's bliss.' Thou must go therein altogether and be altogether possessed therein, for in thee may it in nowise enter. Thereof they praise God, and ever unwearied, ever

þe seoueðe. þah ich þis seið warschipe sumdel understonde: þu most unwreo þis witerluker *ant* openin to þeos oðre. ant hit schal beon seið liues luue warschipe as þu wilnest. **H**a liueð á in awlite. *þat* is brihtre seoueuallð. *ant* schenre þen þe sunne. ant eauer in a strengðe to don buten euch swinc al *þat* ha wulleð. *ant* eauer mare in a steal in al *þat* eauer god is wið ute wonunge. wið uten euch þing *þat* mahe hearmin¹ oðer eilin. in al *þat* eauer is. softe oðer swote. *ant* hare lif is godes sihðe. *ant* godes . . .² cnawlechunges as ure lauere seide. *þat* is *quod* he³ eche lif to seon *ant* cnawen sod godd. *ant* him *þat* he sende ihesu crist ure lauere to ure alesnesse *ant* beoð for þi ilich him ipe ilke wlite *þat* he is. for ha seoð him as he is. nebbe to nebbe. **H**a beoð se wise *þat* ha witen alle godes reades. his runes *ant* his domes⁴ þe derne beoð. *ant* deopre þen eni sea dingle. ha seoð igodd alle þing. *ant* witen of al *þat* is *ant* wes *ant* eauer schal iwurden. hwet hit beo. hwi. *ant* hwerto *ant* hwer of hit bigunne⁵. **H**a luueð god wið ute met. for *þat* ha understondeð hu he haueð bi ham idon purh his muchele godlec *ant* hwet ha ahen his deorewurde milce to zelden. ant euch an luueð oðer ase muchel as him seoluen. **S**e gleade ha beoð of godd: *þat* al is hare blisse. se muchel **þat* ne mei hit munne na muð. ne spealie na speche for þi *þat* euchan luueð oðer as him seoluen. Euchan haueð of odres god ase muche murhðe as of his ahne⁶. bi þis 3e mahen seon *ant* witen. *þat* euchan haueð sunderlepes ase feole gleadschipes: as ha beod monie alle. *ant* euch of þe ilke gleadschipes is⁷ to eauer euch an ase muche gleadunge: as his ahne sunderliche. 3et ouer al þis. hwen euchan luueð godd mare þen him seoluen. *ant* þen alle þe odre: mare he gleadeð of godd wið uten ei etlunges⁸ þen of his ahne gleadunge. *ant* of alle þe oðres. Neomeð nu þenne 3eme 3ef neauer anes heorte ne mei in hire [und]⁹ eruon hire ahne gleadunge sunderliche [iseide. so unim]ete muchel is þe¹⁰ anlepi blisse. *þat* ha nimeð i[n] hi[re] þus monie. *ant* þus muchele. for þi seide ure lauere to þeo þe him hefden icwemet. Intra in gaudium. et cetera. Ga *quod* he in to þi lauertes blisse¹¹. þu most al gan þrin. ant al beon bigotten þrin for in þe ne mei hit nanesweis¹² neomen in. her of ha herieð godd *ant* singeð

They live in a glory seven times brighter than the sun.

¹ heamn.

² a word erased here in MS.

³ he seið.

Eternal life is the sight of God.

They know all God's secret counsels.

⁴ godes runes. ant his reades.

They love God without measure.

⁵ biginne.

* [Fol. 84^{ro}.]

⁶ as him seoluen.

⁷ beoð.

Each loves other better than himself.

⁸ ei eilung.

⁹ MS. torn.

¹⁰ þen.

The bliss is so great that they go into it—it cannot enter them.

¹¹ þus.

¹² o name wise.

alike joyful, they sing this song of praise, *Beati qui habitant, &c.*—Blessed are those, O Lord, who dwell in thine house ; they shall praise thee, world without end. They are all as light and as swift as the sun-
gleam that shooteth from east unto west as thine eyelid openeth and shutteth ; for wheresoever the spirit will be there is the body at once without delay, for nothing may withstand them, for one is mighty enough to do all that he desires, yea, to make heaven and earth quake with one of his fingers. Sure they are of all this life, of this wit, of this love, and the joy thereof, and of this bliss, which shall never more become less or be impaired, nor come to an end. This little I have said of what I saw in heaven, but neither saw I all, nor of what I saw can I tell the half.” “Truly,” quoth Prudence, “well we understand that thou hast been there and truly hast spoken thereof, according to thy sight ; and well is him that is prudent and takes forethought how he may best keep his house, in which is God’s treasure, against God’s enemy who warreth ever against it with immorality, for that shall bring him thither where he shall participate and enjoy all that thou hast spoken of, and a hundredfold more of bliss without any sorrow.” Quoth Strength, “Since it is so, what may separate us from the God and hold us back then ? I am confident in God that neither life nor death, nor woe nor weal, shall separate us and his love. But all this he hath prepared for us, if we as true treasurers guard well his treasure which is entrusted to us to be kept, as we shall full well under his wings.” Quoth Prudence, “Cast out Fear, our foe ; it is not right that one house hold these two : for where Mirth’s messenger is and true love of eternal life, Fear is a fugitive.” “Now, Fear, go out,” quoth Strength, “thou shalt no longer remain in our quarters.” Quoth (Fear), “Now what I have said I have said all for your good, and though it was not pleasant, yet my tale was not less true nor less needful to you than that of Mirth’s messenger, though it may not be so delightful nor so pleasant.” (Quoth Moderation), “Each of you hath his time to speak, nor is the tale of either of you to be shunned (disregarded) at its proper time. Thou warnest of woe, he telleth of weal. Much need is there that we should attentively listen to both of you. Flit (depart) now, Fear, while the Love of Life is herein. Bear with even heart the doom of Righteousness, for thou shalt full blithely be received herein, as often as Love of Life ceaseth to speak.

ā un werget eauer iliche lusti in pis loft songes. as hit iwriten is.
Beati qui habitant. et cetera. Eadi beoð þeo lauerd. þe ipin¹ hus
 wunieð ha schulen herien þe from [worlde into worlde]. **Ha**
 beoð alle ase li[hte *ant* as swifte as þe sunne] gleam þe sc[heot
 from est into west. ase þin] *eche-lid tuneð ant openeð for hwer
 se eauer þe gast wule þe bodi is anan riht wið ute lettunge. for
 ne mei ham na þing azeines etstonden. for each an is al² mihti
 to don al þat he wule. 3e makie to cwakien heouene ba *ant* eorðe
 wið his an finger. **Sikere** ha beoð of al pis of pulli lif. of pulli
 wit. of pulli luue *ant*³ gleadunge prof. *ant* of pulli blisse. þat hit
 ne me neauer mare lutlin ne wursin. ne neome nau ende. pis lutle
 ich habbe iseid of þat ich iseh in heouene ah nower neh *ne* neh
 ich al. ne þat zet þat ich [iseh. ne] ne con ich half⁴ tellen. **Witer-**
 [liche quoð] warschipe. wel we understondeð þat tu hauest ibeo
 þear *ant* soð hauest iseid trof. *etter* þi sihðe. *ant* wel is him
 þat is war. *ant* bisið him hu he mahe beast halden his hus þat
 godes tresor is in azeines godes unwine þe weorreð þer towart
 a wið unpeawes. for þet. schal bringen him pider as he schal. al
 pis þat tu hauest ispeken of an⁵ hundret siðe mare of blisse buten
 each bale⁶ folhin *ant* ifinden. **Quoð** strengðe hwen hit swa is :
 hwet mei tweamen us from godd *ant* hald[en us þeonne. ih] am
 siker ine godd. [þat ne schal lif ne deð : ne wa] ne wunne nowðer
 [to dealen us ant his luue. ah al pis] us haueð igarc⁷[ket 3ef we as
 treowe tresures witeð wel his tresor þat is bitaht us to halden.
 as we schulen ful wel under his wengen. **Warpeð** ut quoð
 warschipe : farlac ure fa. nis nawt riht þat an hus halde þeos
 tweien. for þer as murðes sonde is : *ant* soð luue of eche lif.
 farlac is fleme. nu ut quoð strenðe farlac ne schaltu na lengere
 leuēn in ure ende. nu quoð ich seide for god al þat ich seide. *ant*
 þah hit muri nere nes na lessere mi tale þen wes murðes sondes
 ne unbihefre to ow. þah hit ne beo so licwurðe ne icweme.
 Eiðer of ow haueð his stunde to speokene. ne nis incker noðres
 tale to schunien in his time. þu warnest of wa. he telleð of
 wunne. mucche neod is þat me ow ba 3eornliche hercni. Flute
 nu farlac þah. hwil liues luue is herinne. *ant* þole wið efne
 heorte þe dom of rihtwisnesse. for þu schal[t]. ful bliðeliche beon

They have
 great
 strength,
 and live in
 perfect
 security.

¹ in þis.

* [Fol. 84^{vo}.]

² as.

³ a.

Happy is he
 who keeps
 safe God's
 treasure.
 The words of
 Prudence.

⁴ al.

⁵ ant.

Strength
 says that
 nothing shall
 separate them
 from God.

⁶ wið uten
 balesið.

⁷ Bodl. MS.
 34 ends here.

Prudence
 proposes that
 Fear should
 be cast out.

Moderation
 addresses the
 two mes-
 sengers.

Now is Will the housewife quite still ; and she who erewhile was so wilful, is now wholly subject to the direction of Wit, who is the husband. And all the household keep themselves still, who were wont to be untoward, and to do after the will of their mistress, and not after Wit ; they listen now to his lore, and each one endeavours to do what befalleth him to do, through these two messengers whom they have heard, and as the four sisters have taught in addition thereto, for against each vice's entrance is ward to be kept and guarded faithfully. Thus ought each man to think often and frequently, and with such thoughts to arouse his heart, which in negligent sleep forgetteth its soul's heal, after (the words of) these two messengers, and from the sight of hell to look to the bliss of heaven—to have fear of the one and love to the other, and to lead himself and his hinds, that is, all his limbs, not after (that which) Will, the untoward mistress, and his (own) lust teacheth, but after what Wit desireth, who is the husband that disciplines and instructs, so that Wit should ever go before and teach Will after him to perform all that he ordains and commands to be done ; and with the four sisters, which are the four cardinal virtues, Prudence, Strength in God, Moderation, and Righteousness, to guard God's treasure, that is, his own soul in the house of the body, from the thief of hell. Such thoughts make a man to flee all vices and inflame his heart towards the bliss of heaven, which may our Lord give us through his holy mercy, that with the Father and the Son and the Holy Ghost reigneth in trinity ever without end. Amen !

Par sainte charite pray a pater noster for John who wrote this book !

Whoso hath read this writing
 And Christ hath so (thereby) prospered him,
 I pray, *par sainte charite*,
 That ye pray often for me
 A *Pater noster* and *Ave Maria* ;
 That I may so lead my life
 And well please our Lórd,
 In my youth and in my old age,
 That I may yield my soul to Jesus Christ. Amen.

under-fon in as ofte as liues luue stinteð¹ forto spekene. **N**v is ^{1 MS. stutteð.}
 wil *pat* husewif al stille. *pat* er wes so willesful. Al ituht efter
 wittes wissunge *pat* is husebonde. *ant* Al *pat* hird halt him stille. ^{The whole household now become subject to Wit.}
pat wes i-wunet to beon fulitohen *ant* don efter wil hare lefdi.
 Ant nawt efter wit: lustneð nu his lare. *ant* fondeð euer euchan
 efter *pat* him limpeð to. *purh* þeos twa sonden. *pat* ha i-herd
 habbeð. *ant* *pat* fowr sustren lerdn þruppe for euch unþeawes
 inþong his warde te witene. ant te warden treowliche. **Þ**vs ah
 mon te þenchen ofte Ant ilome. Ant wið pulliche þohtes awecc-
 chen his heorte. þe islep of ȝemeles for-ȝet hire sawle heale. efter
 þeos twa sonden. From helle sihðe biseon: to þe blisse of
 heouene. To habben farlac of *pat* an: luue toward *pat* oðer.
 ant leaden him ant hinen. *pat* beoð his limen alle. nawt efter
 wil þe untohe lefdi *ant* his lust leareð. ah efter *pat* wit wule *pat*
 is husebonde tuhten *ant* teachen *pat* wit ga euer biuore ant
 teache wil efter him. to al *pat* he dihteð *ant* demeð to donne.
 ant wið þe fowr sustren: þer fore þe fowr heued þeawes. War-
 schipe. Strence in godd. Ant Með. Ant Rihtwisnesse. witen godes
 treosor *pat* is his ahne sawle. iþe hus of þe bodi: from þe þeof of
 helle. pulli þoht makeð mon te fleon alle unþeawes ant ontent his
 heorte toward þe blisse of heouene. *pat* ure lauerd ȝeue us *purh*
 his hali milce *pat* wið þe feder. ant e sune *ant* e hali gast rixleð
 in þreo had á buten ende. AMEN.

Each man
should attend
to the words
of the two
messengers,

and guard his
soul from the
thief of hell.

Par seinte charite biddeð a pater noster for iohan *pat* þeos boc
 wrat.

Pray a
paternoster
for John who
wrote this
book,

Hwa se þis writ haueð ired.
 Ant crist him haueð swa isped.
 Ich bidde *par* seinte charite.
 Þet ȝe bidden ofte for me.
 Aa *pater noster*. ant aue marie.
 Þet ich mote *pat* lif her drehen.
 Ant ure lauerd wel icwemen.
 I Mi ȝuheðe *ant* in min elde.
 Þet ich mote ihesu crist mi sawle ȝelden.]

so that he
may lead a
good life here
and yield his
soul to Christ
at death.

AMEN.

XXIX.

THE WOOING OF OUR LORD.

Jesu, sweet Jesu, my love, my darling, my Lord, my Saviour, my honey-drop (nectar), my balm! sweeter is the remembrance of thee than honey in the mouth. Who is there that may not love thy lovely face? what heart is there so hard that may not melt at the remembrance of thee? Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love to another. Beauty, and lovesome face, flesh white under clothing make many a man the rather and the more to be beloved. Gold and treasures and wealth of this world cause some to be beloved and praised. Others (are loved) for their generosity and liberality, that prefer graciously to give than niggardly to withhold. Some (are loved) for their wit and wisdom and worldly prudence, and others for might and strength, (so as) to be distinguished and brave in fight for to maintain their rights. Some are loved for their nobility and highness of birth, others for virtue, and politeness, and faultless manners. Some for kindness, and meekness, and goodness of heart and deed; and yet, above all this, nature causes friends of kin to love one another. Jesu, my precious darling, my love, my life, my beloved, my most worthy of love, my heart's balm, my soul's sweetness, thou art lovesome in countenance, thou art altogether bright. All angel's life is to look upon thy face, for thy cheer is so marvellously lovesome and pleasant to look upon, that if the damned that well (boil) in hell might eternally see it, all that torturing pitch would appear but a soft warm bath; for, if it might be so, they had rather well (boil) evermore in, woe and evermore look upon that blissful beauty, than be in all bliss and forego the sight of thee. Thou art so sheen (bright) and so white, that the sun would be pale if it were compared to thy blissful countenance. If I then will love any man for fairness (beauty) I will love thee, my dear life, mother's fairest son. Ah, Jesu, my

XXIX.

HER BIGINNES þE WOYUNGE OF URE LAUERD.*

* MS. Cotton
Titus D. 18.

Ihesu swete ihesu. mi druð. mi derling. mi drihtin. mi healend.
mi huniter. mi haliwei. Swetter is munegunge of þe þen
mildeu o muðe. Hwa ne mei luue þi lueli leor? Hwat herte
is swa hard *þat* ne mei to-melte i þe munegunge of þe? Ah hwa
ne mei luue þe luueliche ihesu? for inwið þe ane arn alle þe
þinges igedered *þat* eauer muhen maken ani mon luuewurði
to oðer. feirnesse *and* lufsum neb. flesch hwit under schrud makes
moni mon beo luued te raðer. *and* te mare. Summe gold *and*
Gersum *and* ahte of þis worlde makes luued *and* heried. Sume:
freedom *and* largesce *þat* leuer is menskli to ȝiuen þen cwedli to
wið halde. Summe: wit *and* wisdom *and* ȝapschipe of werlde.
Summe: maht *and* strengðe to beo kid *and* kene ifiht his
riht for to halde. Summe: noblesce. *and* hehnesse of burðe.
Summe: þeaw. *and* hendeleic *and* lastelese* lates. Summe:
menske *and* mildeschipe *and* debonairte of herte *and* dede.
And ȝette ouer al þis: kinde makes sibbe frend euchan to luuen
oðer. Nu mi derewurðe druð. mi luue. mi lif. mi leof.
mi luueleuest, mi heorte haliwei. mi sawle swetnesse. Þu art
lufsum on leor. þu art al schene. al engles lif is ti neb to bihalden.
for þi leor is swa unimete lufsum *and* lusti on to loken: *þat* ȝif
þe forwariede *þat* wallen in helle mihten hit echeliche seon:
al *þat* pinende pik. ne walde ham þunche bote a softe bekinde
bað. for ȝif hit swa mihte beon: leuere ham were eauer mare
in wa for to welle *and* o *þat* welefule wlite eauer mar to loken:
þen in alle blisse beon *and* forȝan þi sihðe. Þu art swa schene
and swa hwit: *þat* te sunne were dosk ȝif hit to þi blisfule bleo
mihte beo euenet. Ða ȝif *þat* iwile animon for feirnesse luue:
luue iwile þe mi leue lif, moder sune feirest. A ihesu mi swete

Jesus pos-
sesses all the
qualities
which make
him worthy
of being
loved.
The qualities
for which one
may be loved.

* [Fol. 127b.]

Christ is
beautiful and
bright.

The sun pales
before him.

sweet Jesu, grant that the love of thee be all my delight. But now I will choose my lemman (beloved) for wealth, for everywhere with chattels one may buy love. But is there any one richer than thou, my beloved, that reignest in heaven, thou that art the renowned kaiser that hast created all this world? for as the holy prophet David says, "The earth is the Lord's and all that fills it, the world and all that lives therein;" heaven with the mirths and the immeasurable blisses, all is thine, my sweet one, and all (this) thou wilt give me, if I love thee aright. I cannot give my love to any man for (the sake of) a sweeter possession. I will hold then to thee, my beloved, and love thee for thyself, and for thy love forsake all other things that might draw and turn my heart from thy love. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. But what is wealth and world's weal worth without freedom (liberality)? And who is more free than thou, for first thou didst make all this world and didst put it under my feet, and didst make me lady over all thy creatures that thou didst create on earth, but I miserably lost it through my sins. Ah! lest I should lose all thou gavest thyself for me, to deliver me from (hell-)pain. If I will love then any one for liberality, I will love thee, Jesu Christ, most free beyond all others; for other liberal men give these external things, but thou didst give thyself for me, (so) that thou couldst not withhold thy own heart's blood. A dearer love-token gave never any lemman (beloved) to another. And thou that gavest me first all thyself, thou hast promised me, my beloved, the gift, all to myself, to reign on thy right hand, crowned with thyself. Who is then more generous than thou? who, for largess, is better worthy of being beloved than thou, my dear life? Ah! Jesu, sweet Jesu, grant that the love of thee be all my delight. But largess is worth little when wisdom is lacking. And if that I will love any man for wisdom, there is none wiser than thou, that art called the wisdom of thy father in heaven; for he through thee, that art wisdom, created all this world and ordereth it and divideth it, as it seemeth best. Within thee, my dear love, is hidden the hoard of all wisdom, as the book bears witness. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But many a man through his strength and bravery also makes himself beloved and esteemed. And is any so hardy as thou art? Nay; for thou alone dreadedst not with thy own dear body to fight against all the awful (terrible) devils of hell; that whichever of them is least loathsome and horrible,

ihesu leue þat te luue of þe beo al mi likinge. Bote nu iwile for
 ahte lefmon chese for aihwer wið chatel mon mai luue cheape.
 Ah is ani ricchere þen þu mi leof þat rixles in heuene. þu art
 kid keiser þat al þis werld wrahtes. for as te hali prophete dauid
 cwiddes. drihtines is te eorðe. *and al þat hit fulles werld and*
al þat trin wuneð. Heuene wið þe murhðes *and* ta unimete
 blisses. Al is tin mi sweting. *and al þu wilt ȝiue me ȝif i þe riht*
luuie. Ne mai i na man ȝiue mi luue to swettere biȝete. Halde
 iwile þa to þe mi leof for þe self luue þe seluen. *and for þi luue*
leten alle oðre þinges þat min herte fram þi luue mihte drahe
and turnen. A Ihesu swete ihesu leoue þat te luue of þe beo al
 mi likinge. Bote *hwat is ahte *and* weorlðes wele wurð wið-
 uten freedom? And hwa is frerre þen þu? For first þu mades al þis
 werld *and* dides hit under mine fet. *and* makedes me lauedi
 ouer alle þine schaftes þat tu schop on eorðe. Bote Ich hit
 rewli fordide þurh-hut mine sunnes. Ah lest ine al forlesede þu
 ȝef þe seluen for me to lese me fra þine þenne ȝif i ani wile for
 largesce luue: luue iwile þe ihesu crist largest ouer oðre. For
 oðre largemen ȝiuen þise uttre þinges. bute þu swete ihesu for me
 ȝef þe seluen. þat tin ahne heorte blod ne cuðes tu wið-halde.
 Derre druri ne ȝef neauer na lefmon to oðer. And tu þat erst
 me ȝef al þe seluen: þu hafdes me heht mi lefmon to þe ȝiue
 al me seluen. to rixlen o þi rihthond crunet wið þe seluen. Hwa
 is ta largere þen þu. Hwa for largesce is betere wurð to beo
 luued þen þu mi luue lif. A ihesu swete ihesu leue þat te luue
 of þe beo al mi likinge. Bote largesce is lutel wurð þer wisdom
 wontes. And ȝif þat iwile animon luue for wisdom: nis nan
 wisere þen þu þat art wisdom cald of þi fader in heuene. For
 he þurh þe þat wisdom art al þis world wrahte *and* dihteð hit
and dealeð as hit best semeð. Inwið þe mi leue lif is hord
 of alle wisdom hid as te bok witnesses. A ihesu swete ihesu
 leue þat te luue of þe beo al mi likinge. Bote moni man þurh
 his strengðe *and* hardischiþe ek makes him luued *and* ȝerned.
 And is ani swa hardi swa artu? Nai. for þu þe ane dreddes nawt
 wið þin anre deore bodi to fihte aȝaines alle þe ahefulle deueles
 of helle. þat hwuch of ham swa is lest laðeliche. *and* grureful.

A man is
 loved for his
 riches.

Christ is
 richer than
 any man.

*[Pol. 128a.]

Christ is to
 be loved for
 his liberality.

He gave him-
 self for
 sinners,

and withheld
 not his heart's
 blood.

Christ is to
 be loved for
 his wisdom.

He is the
 hoard of all
 wisdom.

Christ is to
 be loved for
 his bravery.

if he might, such as he is, show himself to man, all the world would be afraid to behold him alone, for no man may see him and remain in his wits, unless the grace and the strength of Christ embolden his heart. Thou art moreover herewith so immensely mighty that, with thy precious hand nailed on the rood, thou boundest the hell-dogs, and bereftest them of their prey which they had greedily grasped, and held it fast on account of Adam's sin. Thou keen (brave) renowned warrior (champion) robbedst hell-house, and deliveredst thy prisoners, and broughtest them out of the house of death, and leddest them with thyself to thy jewelled (gemmed) bower (hall), the abode of eternal bliss; wherefore of thee, my beloved, was it truly said, "The Lord is mighty, strong and keen (brave) in battle." And therefore if a stalworth lemmann please me, I will love thee, Jesu, strongest over all, so that thou mayest fell the strong foes of my soul; and that the strength of thee may help my great weakness, and thy boldness embolden my heart. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But noble men and gentle and of high birth often obtain the love of women at a very small cost, for oftentimes many a woman loses her honour through the love of a man that is of high birth; then, sweet Jesu, upon what higher man may I set my love? where may I a more gentle (noble) man choose than thee, that art the king's son, that wieldest this world, and art king equal with thy father, king over kings and lord over lords? and yet with respect to thy manhood born thou wast of Mary, a maiden meekest of mood (mind); child of royal birth, of king David's kin, of Abraham's race. No higher birth than this is there under the sun. I will love thee, then, sweet Jesu, as the most gentle (noble) life that ever lived on earth, and also because in all thy life never was any vice found, my dear faultless beloved one; and that came to thee of (thy) birth and of (thy) nurture, because thou didst ever dwell in the court of heaven. Ah! my precious lord; so gentle (noble), and so gracious; suffer me never to settle my love on churlish things, nor to desire earthly things nor fleshly things in preference to thee, nor to love against thy will. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. Meekness and mildness (humility) make a man everywhere to be beloved; and thou, my dear Jesus, for thy great meekness was compared to a lamb, because anent all the wrong and the shame that thou sufferedst, and anent all the woe and the painful wounds, thou never openedst thy mouth to grudge (murmur)

mihte he swuch as he is to monkin him scheawe: al þe world
were offeard him ane to bihalde for ne mihte na mon him seo
*and in his wit wunie. bute ȝif þe grace *and te strengþe of* * [Fol. 128b.]
crist baldede his heorte. þu art ȝette her wið swa unimete mihti
þat wið þi deorewurðe hond naillet on rode: þu band ta helle
dogges. *and reftes ham hare praie þat tai hefden grediliche*
gripen *and helden hit faste for adames sunne. þu kene kidde*
kempe robbedes helle hus. lesedes tine prisuns *and riddes ham*
ut of cwalm hus *and leddes ham wið þe self to þi ȝimmede bur.*
bold of eche blisse. forþi of þe mi lefmon was soðliche quiddet.
Drihti[n] is mahti strong *and kene ifhte. And for þi ȝif*
me likes stalewurðe lefmon: luue iwile þe ihesu strongest ouer
alle. *þat þi maht felle mine starke sawle fan. and te strengþe of*
þe helpe mi muchele wacnesse. *and hardschipe of þe balde min*
herte. A ihesu swete ihesu leue *þat te luue of þe beo al mi*
likinge. Ah noble men *and gentile and of heh burðe ofte*
winnen luue lihtliche cheape. for ofte moni wummon letes hire
mensket purh þe luue of wepmon *þat is of heh burðe. þenne*
swete ihesu up o hwat herre mon mai i mi luue sette. hwer mai i
gentiller mon chese þen þe *þat art te kinges sune þat tis world*
wealdes. *and king and euene wið þi fader. king ouer kinges*
lauerd ouer lauernes And ȝette onont ti monhad born þu wes
of marie meiden mildest o mod. kine bearn of burðe. of dauis
kin þe king. of Abrahames streone. Hehere burðe þen þis nis
nan under sunne. Luue iwile þe þa swete ihesu as te gentileste
lif *þat eauer liuede on eorðe. als wa for in al þi lif neauer na*
leaste nes ifunden. mi deore lefmon lasteles. *and tat com þe*
of burðe. *and of foster als wa. þu þat eauer wunedest i þe hurd*
of heouene. *A mi deorewurðe druð swa gentile *and swa* * [Fol. 129.]
hende. ne þole me neauer mi luue nohwer to sette o karlische
þinges. ne eorðli þing ne fleschli azaines te ȝerne ne luue azain
þi wille. A ihesu swete ihesu leue *þat te luue of þe beo al mi*
likinge. Meknesse *and mildschipe makes mon eiher luued.*
and tu mi leue ihesu for þi mikle meknesse to lamb was euenet.
For azaines al þe woh *and te schome þat tu poledest. and azaines*
al þe wa *and te pinfulle wundes: neauer ne opnedes ti muð*

Thou didst
bind the hell-
dogs,

and harriedst
hell's house,

therefore I
will love thee
as a stalworth
lemman.

Noble men
may buy
women's love
cheaply.

I cannot
choose a
nobler one
than thee,

child of royal
birth, of
David's kin.

I will love
thee as the
noblest that
ever lived.

Meekness and
kindness
cause a man
to be loved.

against it ; and yet the shame and the wrong, that the sinful each day do unto thee, thou sufferest meekly ; nor dost thou take vengeance (upon us) immediately after our sins, but long awaitest (our) repentance through thy mercy. Since thy goodness may cause thee everywhere to be beloved, therefore is it right that I love thee and leave all others for thee, for thou hast shown great mercy toward me. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But because friends of kin naturally love one another thou shroudest thyself with our flesh ; tookest man of her flesh, born of a woman. Thy flesh took of her flesh without commerce of man ; took fully, with that same flesh, man's nature to suffer all that man may suffer, to do all that man doth, except sin alone ; for thou hadst neither sin nor ignorance. Then against nature goes each man who loveth not such a kinsman, and leaveth (all others). Seeing that truer love ought to be amongst brethren, thou becamest man's brother of one father, with all those that sing Pater noster in purity ; but thou [art a son] through nature (and we through grace), and man of that same flesh that we bear on earth. Ah ! whom may he love truly who loveth not his brother ; then whosoever loveth not thee is a most wicked man. Now, my sweet Jesu, I have left for thy love flesh's kinship, and yet born-brothers have cast me aside, but I reckon of nothing whilst I hold thee, for in thee alone may I find all friends. Thou art to me more than father, more than mother. Brother, sister, or friends, none are to be esteemed as anything in comparison with thee. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. Thou then with thy beauty, thou with thy riches, thou with thy liberality, thou with wit and wisdom, thou with thy might and strength, thou with nobleness (of birth) and graciousness, thou with meekness and mildness and great gentleness, thou with kinship, thou with all the things that one may purchase love with, hast bought my love ; but above all other things thou makest thyself worthy of love to me, through those hard horrible injuries, and those shameful wrongs that thou didst suffer for me. Thy bitter pain and thy passion, thy sharp death on the rood, rightly tells upon all my love, and challenges (claims) all my heart. Jesus, my life's love, my heart's sweetness, three foes fight against me, and yet may I sore dread for their blows ; and it behoves me, through thy grace, prudently to guard myself against the world, my flesh, and the devil. The world endeavours to make

to grucchen azaines. *and* zette þe schome *and* te woh þat te
 sunefule of þe world euch dai don þe: mildeliche þu polest hit.
 ne wrekes tu þe nawt sone after ure Gultes Bote longe abides
 bote þurh ut ti milce. Þenne þi deboneirschipe mai make þe
 eihwer lued. *and* for þi is riht þat i luue þe. *and* leaue alle oðre
 for þe. for muchel þu haues ti milce toward me scheawed. A
 ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote
 for þi þat sibbe frend kindeliche euchan luues oðer: þu schruddes
 te wið ure flesch. nam of hire flesch mon born of wummon
 þi flesch nam of hire flesch wið uten meane of wepmon. nam
 wið þat ilke flesch fulliche monnes cunde to polen al þat mon
 mai pole. Don al þat mon deð wið uten sunne ane. for sunne
and unwitschipe ne hafdes tu nowðer. Þenne azaines kinde
 Gað hwa þat swuche kinsemon ne luueð *and* leueð. And for
 þi þat trewere luue ah beo imong breðre þu monnes broðer
 bicom of an fader wið alle þoa þat cleneliche singen. Pater
 noster. Bute þu þurhut kinde. *and* we þurhut grace. *and* mon
 of þat ilke flesch þat we beren on eorðe. A. hwa mai he luue
 troweliche hwa ne luues his broðer. Þenne hwa se þe ne luues:
 he is mon unwreastest Nu mi swete ihesu. leaued haue i
 for þi luue flesches sibnesse* *and* zette borne breðre hauen
 me forwurpen. bote ne recches me na þing hwils þat i þe
 halde. for i þe ane mai ich alle frend finden. þu art me mare
 þen fader. mare þen moder. Broðer suster. oðre frend narn
 nawiht azaines te to tellen. A ihesu swete ihesu leue þat te. &c.
 Þenne þu wið þi fairnesse. þu wið richesce. þu wið largesce. þu
 wið wit *and* wisdom. þu wið maht *and* strengþe. þu wið no-
 blesce *and* hendeleic. þu wið meknesse *and* mildeschipe *and* mikel
 debonairte. þu wið sibnesse. þu wið alle þe þinges þat man mai
 luue wið bugge: haues mi luue chepet. Ah ouer alle oðre þinges
 makes te luuewurði to me þa harde atele hurtes. þa schomeliche
 wohes þat tu poledes for me. þi bittre pine *and* passiun. þi derue
 deað o rode telles riht in al mi luue. calenges al mi heorte.
 Ihesu mi luues luue. min herte swetnesse. þre fan fihten azaines
 me. *and* zet mai ich sare for hare dundes drede. *and* bihoues
 þurh þi grace 3apliche to wite me. þe werld mi flesch. þe deuuel.

Thou en-
 durest all the
 wrongdoing
 of man,

therefore will
 I leave all
 others for
 thee.

Kinsmen love
 one another;

thou art of
 our kin,

wherefore we
 should leave
 all others for
 thee.

I have left
 all for thee.
 *[Fol. 129b.]

Thou art
 more to me
 than all my
 kin.

Thou hast
 caused me to
 love thee
 through thy
 pain and pas-
 sion and
 death on the
 cross.

me its slave ; my flesh to make me a whore ; the devil, through these two, to draw me to hell. Fearful I was myself, and sorrowful, and nigh down-fallen (dejected), and my foes bold, so blustering, and so keen (fierce), that when they saw me so weak and so fearful and so yielding towards them, the more they assaulted me and weened to have made me, wretch, all their own, and had indeed made (me so), had not (thy) help been the nearer to me. They grinned for gladness each one toward the other, as mad wolves that rejoice over their prey. But thereby I understand that thou wilt have me for thy beloved (lemman) and for thy spouse, so that thou didst not permit them fully to rejoice over me, nor altogether to have cast me into shame and sin, and thereafter into (everlasting) torment. But where the bale (danger) was greatest of all, there was succour nearest. Thou beheldest all this, and thou also sawest that I was unable to stand against their wilful wiles through wisdom or strength that was in myself, but nearly had I fully yielded to all my three foes. Thou camest to help me, undertookest to fight for me, and riddest (deliveredst) me from the sorrow of death's house and the pain of hell. Thou baddest me behold how thou foughtest for me, that I may not be afraid of worldly poverty, nor shame of wicked men's mouth, guiltlessly, nor sickness of my body, nor bodily pain, when I behold how thou wast poor for me, how thou wast disgracefully and shamefully treated for me, and at the last, with torturing death, hanged on the rood. Jesu, my life's love, rich art thou as Lord in heaven and earth, and yet thou becamest for me poor, destitute and wretched. Poor wast thou born of the maiden, thy mother, for in thy birth-time in all the city of Bethlehem thou foundest not house-shelter wherein thy tender child's limbs might rest, but (wast born) in a wall-less house in the middle of the street. Poor thou wast, wrapped in rags and clouts, and coldly lodged in a beast's crib. But as thou grewest older thou becamest even poorer ; for in thy childhood thou hadst the breast (paps) for thy food, and thy mother was ready when thou yearnedst for the breast ; but when thou becamest older, thou, that feedest the fowls in (their) flight, fish in the flood, and people on the earth, sufferedst for lack of meat many a sharp (pang of) hunger, as clerks indeed read in the Gospel ; and thou that wroughtest the heaven and earth, and all this world, hadst not in all this world of thine

þe world to make me þewe. Mi fles: to make me hore. þe
 deucl þurh ut pise twa to drahe me to helle. Arh ich was
 meself *and* wah *and* neh dune fallen. *and* mine fan derue.
 swa buchede *and* swa kene þat hwen þai sehen me swa wak
and swa forhuhande *and* buhande toward ham. þei swiðre
 sohten uppo me. *and* wenden of me wrecche haue maked al
 hare ahen *and* hefden forsoðe maked. nere helpe nere þe
 nerre. Þai grennede for gladschipe euchan toward oðer as
 wode wulues þat fainen of hare praie. Bote þer þurh under-
 stonde i þat tu wult haue me to lefmon *and* to spuse. þat tu
 ne poledes ham noht fulli fainen of me. *and* alle gate haue
 wurpen me in schome *and* in sinnē. *and* ter after in to pine.
 Bote þer þe bale was alre meast. swa was te bote nehest.
 Þu biheld al þis *and* tu allegate seh þat ine mihte stonde
 azain hare *wilfulle crokes þurh wit oðer strengðe þat wes in
 me seluen. Bot neh hefde i fulliche buhed til alle mine pre
 fan. þu com me to helpe. feng to fihte for me. *and* riddes me
 fram deaðes hus sorhe *and* pine of helle. Þu biddes me bihalde
 hu þu faht for me. þat i pouerte of worlde ne schome of wicke
 monnes muð for uten mine Gulte. ne secnesse of mi bodi. ne
 flesches pine drede. hwen þat i bihalde hu þu was poure for
 me. hu þu was schent *and* schomet for me: *and* atte laste wið
 pineful deað henged orode. Ihesu mi liues luee riche ar tu as
 lauerd in heuene *and* in eorðe. *and* tah poure þu¹ bicom for me.
 westi *and* wrecched Poure þu born was of þe meiden þi
 moder. for þenne ipi burð tid in al þe burh of belleem ne fant
 tu hus lewe per pine nesche childes limes inne mihte reste.
 Bot in a waeles hus imiddes þe strete. Poure þu wunden
 was irattes *and* i clutes *and* caldeliche dennet in a beastes
 cribbe. Bote swa þu eldere wex: swa þu pourere was. For
 i þi childhad hafdes tu þe pappe to þi fode. *and* ti moder
 readi hwen þu pappe 3erndes. Bote hwen þu eldere was. þu
 þat fuhel ofuht. fisch iflod folc on eorðe fedes: poledes for
 wone of mete moni hat hungre as clerkes witerliche in god-
 spel reden. *and* tu þat heuene *and* eorðe *and* al þis werld
 wrahtes. nauedes in al þis werld hwer þu o þin ahen þi heaued

My foes, the
 world, flesh,
 and the devil,
 wellnigh
 gained the
 upper hand
 over me;

they rejoiced
 over me as
 wild beasts
 over their
 prey,

but thou saw-
 est my weak-
 ness,

* [Fol. 130.]

and didst
 fight for me.

Thou that
 wast rich
 didst become
 poor for me,
¹ MS. þi.

and wast born
 in a wall-less
 house.

The older
 thou didst
 grow the
 poorer thou
 becamest.

own where thou mightest rest thy head ; but both young and older always thou hadst (not) wherewith thou mightest cover thy bones. But at the last (period) of thy life, when thou for me so piteously didst hang on the rood, thou hadst not, in all this world, wherewith thou mightest cover and hide thy blissful bloody body. And so my sweet beloved one, poor thou thyself wast ; and thou choosest the rather to be poor, for poverty thou didst love, and poverty didst teach (enjoin) ; and thou hast given perpetually thy everlasting bliss to all those that willingly endure, (wholly) cleanly for thy love, hardships and poverty. Ah ! why should I be rich and thou, my beloved, so poor ? Therefore, sweet Jesu Christ, will I be poor for thee, as thou wast for the love of me, so that I may be rich with thee in thine eternal bliss ; for with poverty and with woe shall weal be purchased. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But poverty with honour is easy to be endured ; but thou, my beloved, wholly for my love, with all thy poverty was shamefully ill-treated ; for how often they said to thee shameful words, and hateful scoffings ; which it would take long to tell them all ! But much shame thou didst suffer when thou, that never didst sin, was taken as an untrue (traitor), brought before sinful men, those heathen hounds, by them to be doomed, thou that art the judge of (all) the world. There thou, the saviour of mankind, wast shamefully condemned (to death), and the murderer was released from the doom (sentence) of death ; for, as it is written in the Gospel, they all cried after the manner of mad wolves, "Hang, hang that traitor Jesus on the rood ; hang him on the rood, and release to us Barabbas ;" a thief was that Barabbas that had seditiously killed a man in the city. But more shame thou didst endure when that the sinful men spat in thy face. Ah, Jesu ! who might endure more, Christian or heathen, than when one spitteth in scorn upon his beard ? And thou, in thy pleasant face, in that love-some cheer (countenance) didst endure such shame ; and yet for the love of me it all seemed honour to thee, so that thou mightest with that spittle, that so besmeared thy face, wash my soul and make it white and shining and seemly in thy sight. And therefore thou biddest me think upon this. *Scito, Quoniam propter te sustinui opprobrium : operuit confusio faciem meam.*—Understand, thou sayest, and heartily think that I, for the love of thee, didst endure shame and scorn, and shameful spitting of unworthy ribalds ; the heathen hounds covered my face for thee. As though he should say, "Dread

mihtes reste. Bote baðe zung *and* eldre alle Gate þu hafdes
 hwer þu mihtes wrihe þine banes. Ah atte laste of þi lif hwen
 þu for me swa rewliche henges on rode. ne hafdes in al þis
 world hwer wið þat blisfule blodi bodi þu mihtes hule *and* huide.
and swa mi swete lefmon poure þu þe self was. *and* te poure¹ þu
 raðeste cheas. pouerte þu luuedes. pouerte þu tahtes. *and* ziuen
 þu haues echeliche þin endelese blisse. til alle þat clenli for þi
 luue mesaise *and* pouerte wilfulliche þolien. A hu schulde i beo
 riche. *and* tu mi leof swa poure: for þi swete *ihesu crist wile i
 beo poure for þe: as tu was for þe luue of me. for to beo riche
 wið þe i þin eche blisse. for wið pouerte *and* wið wa schal mon
 wele buggen. A ihesu swete ihesu leue þat te &c. Bote po-
 uerte wið menske is eað for to þolien. Ah þu mi lef for mi
 luue wið al þi pouerte was schomeliche heaned. for hu mon þe
 ofte seide schomeliche wordes *and* haðfule hokeres. long weren
 hit al to tellen. Bote muche schome þu poledes. hwen þu þat
 neauer sunne dides: was taken as untreowe. Broht biforen
 sinfule men þa heaðene hundes of ham to beo demet. þat demere
 art of werlde. þer þu bote of mon kin schomeliche was demed.
and te monquellere fra deðes dom was lesed. For as i þe
 godspel is writen. alle þai crieden o wode wulues wise Heng
 heng þat treitir ihesus on rode. Heng him o rode. *and* lese us
 Baraban. was tat barabas a þeof þat wið tresun i þe burh hafde a
 mon cwelled. bote mare schome þu poledes hwen þat te sunefule
 men i þi neb spitted. A ihesu hwa mihte mare þolen cristen
 oðer heaðen: þen mon him for schendlac i þe beard spitted.
 And tu i þi welefulle wlite. i þat lufsume leor swuche schome
 poledes. And al þe menske puhte for þe luue of me. þat tu
 mihtes wið þat spatel þat swa biclarted² ti leor wasche mi sawle.
and make hit hwit *and* schene *and* semlike i þi sihte. *and* for þi
 þu biddes me her up on þenche. *Scito, quoniam propter te sus-
 tinui opprobrium operuit confusio faciem meam.* Vnderstond þu
 seist *and* herteliche þenke þat i for þe luue of þe poledede schome *and*
 bismere. *and* schomeliche spateling of unwurði ribauz þa heaðene
 hundes hilede mi neb for þe. As tah he seide. ne dred tu nawt

Even when on
 the cross thou
 hadst no
 covering for
 thy body.

¹ MS. poure.

How should I
 then be rich
 and thou so
 poor!

*[Fol.130b.]

For my sake
 thou wast
 shamefully
 treated,

doomed to
 death, and
 hung on the
 cross as a
 traitor.

On thy beard
 they spat,

and with that
 spittle thou
 didst wash
 my soul white
 and clear.
² MS. biclar-
 ied.

thou not therefore to endure for me worldly shame, although guiltless." But shame above shame thou didst endure when thou wast hanged between two thieves, as though one might say, "He is more than thief, and therefore as their (chief) master he hangs between them." Ah! Jesu, my life's love, what heart is there that may not break when he thinketh hereof; how thou, that art the honour of all mankind, and the remedy for all bales (sorrows), didst endure such shame for to honour mankind. They speak often of wonders and of marvels, divers and manifold, that have befallen, but this was the greatest wonder that ever befell on earth. Yea! wonder above wonders, that that renowned kaiser, crowned in heaven, creator of all creatures, in order to honour his foes, would hang between two thieves! Ah! Jesu, sweet Jesu, thou that wast shamefully treated for love of me, grant that the love of thee be all my delight. Sufficient were poverty and shame, without other torments; but it seemed never to thee, my life's love, that thou mightest fully purchase my friendship whilst life lasted thee. Ah! a dear bargain hadst thou in me; never was so unworthy a thing bought so dearly. All thy life on earth was in affliction for my sake, ever longer the more so. But before thy death so infinitely thou wast afflicted and so sorely, that thou didst sweat red blood; for, as St. Luke saith in the Gospel, thou wast in so great an affliction that the sweat, as drops of blood, ran down to the earth. But what tongue may tell, what heart may think, for sorrow and for ruth, of all the buffets and the grievous blows that thou didst suffer in thy first capture, when that Judas Iscariot brought the hell-bairns (children of hell) to take and to bring thee before their princes; how they bound thee so cruelly fast that the blood was wrung out at thy finger-nails (as saints believe), and led thee sorrowfully bound, and struck harsh blows on thy back and shoulders, and before the princes buffeted and beat thee; how afterwards before Pilate thou wast bound naked and fast to the pillar, so that thou mightest nowhere turn (wrench thyself) from the blows. There thou wast, for love of me, with knotty whips beaten, so that thy lovely body might be torn and rent asunder; and all thy blissful body streamed in one blood-stream. Afterwards on thine head was set the crown of sharp thorns, so that with every thorn the red blood poured out from thine holy head. Afterwards also wast thou buffeted and struck on the head with the sceptre of reed, that was previously in thine hand

for þe of me to þole schome of worlde wið ute þine Gulte. Bote schome ouer schomes *þoledes tu hwen þu wes hanged bituhhe twa þeofes. As hwa se seie. He þis is mare þen þeof. And for þi as hare meister he henges ham bituhhen. A ihesu mi liues luue hwat herte ne mai to breke hwen ha herof þenches hu þu þat menske art of al mon kin. of alle bales bote. mon for to menske swuch schome þoledes. Mon spekes ofte of wundres and of selcūðes þat misliche and monifald hauen bifallen. bote þis was te measte wunder þat eauer bifel on eorðe. 3a wunder ouer wundres þat tat kidde keiser cruned in heuene. schuppere of alle schaftes. for to mensken hise fan. walde henge bituhhe twa þeoues. A ihesu swete ihesu þat tu wes schent for mi luue leue þat te luue of þe &c. Inoh were pouerte and schome wið uten oðre pines bote ne þuhte þe neauer mi liues luue. þat tu mihtes fulliche mi frendschipe buggen hwils¹ þe lif þe lasted A. deore cheap hefdes tu on me. ne was neauer unwurði þing chepet swa deore. Al þi lif on eorðe wes iswink for me swa lengre swa mare Ah bifore þin ending swa unimeteliche þu swanc and swa sare þat reade blod þu swattes for as. *seint* luk seið i þe godspel. þu was i swa strang a swing þat te swat as blodres dropes eorn dune to þe eorðe. Bute hwat tunge mai hit telle. hwat heorte mai hit þenche for sorhe and for reowðe of alle þa buffetes and ta bali dundes þat tu þoledest i þin earst niminge hwen þat iudas scharioth brohte þa helle bearnes þe to taken and bringen biforen hare princes. hu ha þe bunden swa *hetelifaste þat te blod wrang ut at tine finger neiles as halhes bileuen and bunden ledden rewli and dintede unrideli o rug and o schuldres. and bifore þe princes buffeted and beten. Siðen bifore pilat hu þu was naket bunden faste to þe piler. þat tu ne mihtes nowhwider wrenche fra þa dundes. þer þu wes for mi luue wið cnotti swepes swungen swa þat ti luueliche lich mihte beo to torn and to rent. and al þi blisfule bodi streamed on a Girre blod. Siðen o þin heaued wes set te crune of scharpe þornes. þat wið eauriche þorn wrang ut te reade blod of þin heali heaued. Siðen 3ette buffetet and to dunet i þe heaued wið þe red 3erde þat te was ear in honde 3iuen þe on hoker-

*[Fol. 131.]

He was hung between two thieves, as if he were the greatest malefactor.

Was not this the greatest of all marvels!

¹ MS. hwilf.

All thy life was in sorrow for my sake.

Thou didst sweat drops of blood in thy great agony.

The Jews so bound thee that the blood gushed out at thy finger nails.

*[Fol. 131b.]

Thou wast so scourged that the blood streamed from thy body.

given thee in scorn. Ah ! what shall I do now ? Now my heart may break, my eyes flow all with water. Ah ! now is my beloved doomed to die. Ah ! now they lead him forth to mount Calvary to the place of execution. Ah, lo ! he bears his rood upon his bare shoulders ; and would that those blows had struck me with which they battered and thrust thee quickly forward toward thy doom ! Ah ! beloved, how they follow thee ; thy friends sorrowfully with lamentation and sorrow, and thy enemies mockingly in scorn and to bring trouble on thee. Ah ! now they have brought him thither. Ah ! now they raise up the rood, and set up the accursed tree. Ah ! now they strip my beloved. Ah ! now they drive him up with whips and with scourges. Ah ! how can I live for grief, seeing my beloved upon the cross, and his limbs so drawn asunder that I may tell each bone in his body. Ah ! how do they now drive the iron nails through thy fair hands into the hard rood, [and] through thy gracious feet. Ah ! now from those hands and feet so lovely, streams the blood so ruefully. Ah ! now they offer my beloved, that saith he thirsts, eisel, sourest of all drinks, mixed with gall, that is the bitterest thing (two bale-drinks in blood-letting, so sour and so bitter), but he drank not of it. Ah ! now sweet Jesu, yet in addition to all thy woe they increase it by shame and mockery, they laugh thee to scorn where thou hangest on the rood. When thou, my lovely beloved, with outstretched arms, hangedst on the rood, it was rueful to the righteous, but laughter to the wicked. And thou, before whom all the world might dread and tremble, wast a laughing-stock and a mockery to the wicked folk of this world. Ah ! that lovely body that hangest so sorrowfully, so bloody, and so cold ! Ah ! how shall I now live, for my beloved dies now for me upon the dear cross. He hangs down his head and his soul departs. But it seems to them that he is not yet fully tormented, nor will they let the sorrowful body rest in peace. They lead forth Longius with the broad sharp spear. He pierces his side, cleaves the heart, and there comes flowing out of the wide wound the blood that redeemed [us] and the water that washed the world from guilt and from sin. Ah ! sweet Jesu, thou openest for me thy heart, that I may know (thee) truly and read therein true love-letters, for there I may openly see how much thou lovedest me. With wrong should I refuse thee my heart, since thou hast bought heart for heart. Lady, mother, and maiden, thou didst stand here full nigh and sawest all this sorrow upon thy precious son.

ringe. A hwat schal i nu don? Nu min herte mai to breke.
 min ehne flowen al o water. A nu is mi lefmon demd for to
 deien. A nu mon ledes him forð to munte caluarie to þe cwalm
 stowe. A lo he beres his rode up on his bare schuldres. *and*
 lef þa dundes drepen me þat tai þe dunchen *and* prasten þe
 forðward swiðe toward ti dom. A lefmon hu mon folhes te.
 pine frend sariliche wið reming *and* sorhe. pine fend hokerliche
 to schome *and* wundren up o þe. A nu haue þai broht him
 pider. A nu raise þai up þe rode. Setis up þe warh treo. A
 nu naces mon mi lef. A. nu driuen ha him up wið swepes *and*
 wið schurges. A hu liue i for reowðe þat seo mi¹ mi lefmon
 up o rode. *and* swa to drahen hise limes þat i mai in his bodi
 euch ban tellen. A hu þat ha nu driuen irnene neiles þurh pine
 feire hondes in to hard rode þurh pine freoliche fet. A nu of þa
 honden *and* of þa fet swa luueli, streames te blod swa rewli.
 A nu beden ha mi leof þat seið þat him þristes: aisille surest
 alre drinch menged wið galle þat is þing bittrest. Twa² Bale
 drinch i blodleting swa sur *and* swa bittre. bote ne drinkes
 he hit noht. A nu swete ihesu. zet up on al þi wa ha eken
 schome *and* bismer. lahhen þe to hokere þer þu o rode hengest.
 þu mi luueliche lef þer þu wið strachte *earmes henges o rode:
 was reowðe to rihtwise. lahter to þe luðere. And tu þat al þe
 world fore mihte drede *and* diuere: was unwreste folk of world
 to hoker lahter. A þat luuelike bodi þat henges swa rewli swa
 blodi *and* swa kalde. A hu schal i nu liue for nu deies mi lef
 for me up o þe deore rode? Henges dun his heaued *and* sendes
 his sawle. Bote ne pinche ham nawt zet þat he is ful pinet. ne
 þat rewfulde deade bodi nulen ha nawt friðie. Bringen forð
 longis wið þat brade scharpe spere. He þurles his side cleues
 tat herte. *and* cumes flowinde ut of þat wide wunde. þe blod þat
 bohte. þe water þat te world wesch of sake *and* of sunne. A
 swete ihesu þu oppnes me þin herte for to cnawe witerliche *and*
 in to reden trewe luue lettres. for þer i mai openlich seo hu
 muchel þu me luuedes. Wið wrange schuldi þe min heorte
 wearnen siðen þat tu boltes herte for herte. Lauedi moder *and*
 meiden þu stod here ful neh *and* seh al þis sorhe vpo þi deore-

Thou wast
 led to mount
 Calvary,

amidst the
 weeping of
 thy friends
 and the scorn
 of thy
 enemies.

Up the cross
 they drove
 thee with
 whips;
 1 ? nu.

into thy
 hands and
 feet they
 drove the iron
 nails.

² MS. Ewa.
 They gave
 thee vinegar
 to drink
 mixed with
 gall.

* [Fol. 132.]

They mocked
 at thy suffer-
 ings.

Thy spirit
 departed,

but thy body
 they left not
 in peace.

Longius with
 a spear
 pierced thy
 side.

Open thou
 my heart to
 know thee
 truly.

Thou wast inwardly martyred within thy motherly heart when thou sawest his heart cloven asunder with the spear's point. But, lady, for the joy that thou hadst of his resurrection the third day thereafter, grant me to understand thy sorrow and heartily to feel somewhat of the sorrow that thou then hadst; and that I may help thee to weep because he so bitterly redeemed me with his blood, so that I, with him and with thee, may rejoice in my resurrection at doomsday, and be with thee in bliss. Jesus, sweet Jesu, thus thou foughtest for me against my soul's foes; thou didst settle the contest for me with thy body, and madest of me, wretch, thy beloved (lemman) and spouse. Thou hast brought me from the world into the bower of thy birth, enclosed me in thy chamber where I may so sweetly kiss and embrace thee, and of thy love have spiritual delight. Ah! sweet Jesu, my life's love, with thy love hast thou redeemed me, and from the world thou hast brought (taken) me. But I now may say with the Psalmist, *Quid retribuam domino pro omnibus quæ retribuit mihi*—Lord, what may I requite thee for all that thou hadst given me! What may I suffer for thee for all that thou didst endure for me! But it is needful for me that thou be easy to satisfy. A wretched (poor) body and a weak (one) I bear on earth, and that, such as it is, I have given thee, and will give to thy service. Let my body hang with thy body nailed on the rood, and enclosed transversely within four walls; and hang I will with thee, and never more from my cross come until I die; for then shall I leap from the rood into rest, from woe to weal and into eternal bliss. Ah! Jesus, so sweet it is with thee to hang; for when I look on thee that hangest beside me, the great sweetness of thee bereaves me of many pains. But, sweet Jesus, what is my body worth in comparison with thine? for if I might a thousandfold give thee myself, it would be nothing compared to thee that gavest thyself for me; and yet I have a heart, vile and unworthy, and destitute and poor of all good virtues; and that, such as it is, take to thyself now, dear life, with true love, and suffer me never to love anything against thy will, for I may not set my love better anywhere than on thee, Jesu Christ, that didst redeem it so dearly. There is none so worthy to be loved as thou, sweet Jesu, that hast in thyself all things for which a man ought to be love-worthy to another. Thou art most worthy of my love, thou that didst die for the love of me. Yet if I offered my love for sale and set a value

wurðe sune. was wiðinne martird iþi moderliche herte. þat
seh to cleue his heorte wið þe speres ord. Bote lafdi for þe
Ioie þat tu hefdes of his ariste þe þridde dai þer after: leue me
vnderstonde þi dol and herteli to felen sum hwat of þe sorhe
þat tu þa hefdes and helpe þe to wepe. þat i wið him and wið
þe muhe i min ariste o domes dai gladien and wið 3u beon
i blisse þat he me swa bitterliche wið his blod bohte. Ihesu
swete ihesu þus tu faht for me azaines mine sawle fan. þu me
derennedes wið like. and makedes of me wrecche þi leofmon
and spuse. Broht tu haues me fra þe world to bur of þi burðe.
steking me i chaumbre. I mai þer þe swa sweteli kissen and
cluppen. and of þi luue haue gastli likinge. A swete ihesu
mi luues luue wið þi blod þu haues me boht. and fram þe world
þu haues me broht. Bote nu mai i seggen wið þe salmewrihte.
Quid retribuam domino pro omnibus que retribuit michi.
Lauerd hwat mai i zelde þe for al þat tu haues 3iuen me. Hwat
mai pole for þe for al þat tu poledes for me? Ah me *bihoueð
þat tu beo eað to paie. a wrecche bodi and a wac bere ich
ouer eorðe. and tat swuch as hit is haue 3iuen and 3iue wile to
þi seruise. Mi bodi henge wið þi bodi neiled o rode. sperred
querfaste wið inne fowr wahes and henge i wile wið þe and
neauer mare of mi rode cume til þat i deie. For þenne schal
i lepen fra rode in to reste. fra wa to wele and to eche blisse
A. ihesu swa swet hit is wið þe to henge. for hwen þat i seo o þe
þat henges me biside: þe muchele swetnesse of þe: reaues me
fele of pine. Bote swete ihesu hwat mai mi bodi azaines tin for
3if ich mihte a þusand fald 3iue þe me seluen nere hit nowt
onont te þat 3ef þe seluen for me. And 3et ich haue an heorte
unwrest and unwurði and westi and poure of alle gode þeawes
and tat swuch as hit is: tac hit to þe nu leue lif wið treowe
luuenesse. and ne pole me neauer nan oðer þing again þi wille
luuie for ne mai ich nowhwer mi luue better sette þen o þe
ihesu crist þat bohtes hit swa dere. nis nan swa wurði to beo
luued as tu swete ihesu þat in þe haues alle þing hwer fore mon
ah beo luuewurði to oðer. þu art best wurð mi luue þat for mi
luue deidest. 3ette 3if þat i mi luue bede for to selle. and sette

Mother of
Christ, aid me
to bewail with
thee the suf-
ferings of thy
son.

Thou, Jesus,
didst fight for
me against
my foes,
and hast
made me thy
spouse.

What can I
give thee in
return for thy
kindness?
*[Fol.132b.]

May my body
hang on the
cross till I
die.

But what is
my body
worth anent
thine?

Yet have I a
heart void of
all good—
take it to
thee.

Thou art best
worthy of my
love.

thereupon, as high as ever I will, yet thou wilt have it, and moreover to what thou hast given thou wilt add more; and, if I love thee aright, wilt crown me in heaven to reign with thyself, world without end. Ah! Jesu, sweet Jesu, my love, my beloved, my life, my dearest love, that didst love me so much that thou didst die for the love of me, and hast separated me from the world, and hast made me thy spouse, and all thy bliss hast promised me, grant that the love of thee be all my delight.

Pray for me, my dear sister. This have I written thee because that [such] words often please the heart to think on our Lord. And therefore, when thou art in ease, speak to Jesu and say these words; and think as though he hung beside thee bloody on the rood; and may he, through his grace, open thine heart to the love of him, and to ruth of his pain.

feor þer upon swa hehe swa ich eauer wile: 3ette þu wult hit
 habbe *and* teken al *þat* tu haues 3iuen: wil tu eke mare. *and*
 3if i þe riht luuie. wilt me crune in heuene wið þe self to rixlen
 werld in to werlde A ihesu swete ihesu mi luue. mi lef. mi lif.
 mi luue leuest *þat* swa muchel luedes me *þat* tu deides for luue
 of me *and* fra þe world haues broht * me. *and* ti spuse haues
 maked me. *and* al þi blisse haues heht me: leue *þat* te luue
 of þe beo al mi likinge.

Prei for me mi leue suster. þis haue i writen þe for þi *þat*
 wordes ofte quemen þe heorte to þenken on ure lauerd And
 for þi hwen. þu art on eise carpe toward ihesu *and* seie þise
 wordes. *and* þenc as tah he heng biside þe blodi up o rode.
 And he þurh his grace opn[e] þin heorte to his luue *and* to
 reowðe of his pine.

If I will price
 myself ever so
 high, thou
 wilt purchase
 it.

* [Fol. 133.]
 Sweet Jesus,
 grant that the
 love of thee
 be all my
 delight.

Dear sister,
 pray for me,
 and say these
 words.

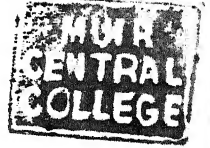
May Christ
 open thine
 heart to his
 love and
 to sorrow of
 his pain.

APPENDIX.

A MORAL ODE.*

- Ic æm elder þænne ic wæs. a winter and a lore
ic wælde more þanne ic dude. mi wit ah to ben more
Wel lange ic habbe child iben. a worde *and* ec a dede
4 þech ic beo a wintre eald. to ȝung ic eom at rede
Vnnvyt lyf ic habbe ȝe-læd. *and* ȝuet me pinh ic lede
þanne ic me bi-þanche. wel sore ic me adrede
Mest al þæt ic habbe ydon ys idelnesse and chilce
8 wel late ic habbe me bi-þoht. bute me god do milce
Fele ydele word ic habbe i-quepen syðen ic speke cupe
and fele ȝuinge deden i-do þat me of-pinchet nupe
Al to lome ic habbe a-gult. a werche *and* ec a worde
12 al to muchel ic habbe i-spend. to litel y-leid an horde
Mest al þat me likede ær. nu it me mys-liked
þe muchel folȝeþ his y-wil. him sulfne he bi-swikeð
Ic myhte habbe bet i-don hadde ic þer y-selpe
16 nu ic wolde, ac ic ne mai. for elde ne for un-helpe
Elde me is bi-stolen on. ær ic hit a-wuste
ne myht ic isen be-fore me. for smeke ne for myste
Arȝe we beoþ to done god to vuele al to þriste
20 more eie stont man of manne. þanne him det of criste
þe wel ne deþ þe hwile he mei wel oft hit hym scæl ruwen
þenne hy mowen sculen *and* ripen. þer þe hi ær seowen
Don ec to gode wet ȝe muȝe þa hwile ȝe buð a life
24 ne hopie no man to muchel to childe ne to wyfe
þe him selue for-ȝut for wyfe oþer for childe

* Egerton MS. 613, fol. 7-12.



- he sæl comen on vuele stede. bute hym god be milde
 Sende ec sum god be-foren hym. þe wyle 3e ben aliue
 28 for betere his on almesse before. þanne ben after vyue
 Ne beo þe leure þan þi self þi mei ne þi mo3e
 for sot ys þat ys oþer mannes frond. betre þanne his o3e
 Ne hopie wif to hyre wære. ne were to his wife
 32 bue for him selue æfrech man. þe wyle he bo alife
 Wis is þe him sulf be-þenþ þa hwile þe he mot libbe
 for sone willet him for-3yten. þe fræmden and þo sibbe
 Þe wel ne deþ þe wile he mai. ne scal he wanne he wolde
 36 mani mannes sor 3e-swynch. habbet ofte alle vn-holde
 Ne solde no man don a ferst. ne sclakien wel to done
 for mani man bi-hotod wel. he it for3ytet sone
 Þe man þe wule siker ben. to habbe godes blisse
 40 do wel him silf þe wile he mai. þanne haued he it midywise
 Þos riche men wened ben sikere. purh walles *and* purh diche
 he ded his eitte on sikere stede. þe hi send to heuene-riche
 For þer ne þarf he ben of-drad. of fure ne of þeve
 44 þer ne mai it hym bi-nimen. þe loþe ne þe leue
 Þer ne þerf he habbe kare. of wiue ne of childe
 þider we sended sunel and bred. to lutel and to selde
 Þider we solden drawen and don. wel oft *and* wel 3e-lome
 48 for þer ne scal me us nout bi-nimen. mid wronge ne mid wo3e
 Þider we scolde 3erne drawen *and* don. wolde 3e me ileue
 for þer ne mai hit ou bi-nimen. þe king ne þe scirreve
 Al þat beste þat we habbet. þider we scolde sende
 52 for þer we it muwen finden eft. *and* habben abuten ende
 Þe þe her det ani god. for to habben godes ore
 al he it scal finden þer. *and* hundred felde more
 Þe þe ehte wile healden wel. þe wile he mai his welden
 56 3iue his for godes luue. eft heo hit scullen a-finden
 Vre iswinch *and* ure tilþe. is ofte iwuned to swinden
 ac þat we dot for godes luue. eft we it scullen a-finden
 Ne scal non vuel ben vn-bout. ne non god vn-for-3olde
 60 vuel we doþ al to muchel. *and* god lasse þanne we scolde
 Þe þe mest deþ nu to gode. *and* þe þe lest to laþe

- ayper to lutel *and* to muchel. scal pinchen eft hym baðe
 Per me scal vre werkes wezen. bi-foren þen heuene kinge
 64 *and* ʒiuen us vre swinches lyen. after vre erninge
 Eure ilc man mid þan þe he haued. mai biggen heueriche
 þe þe more haued *and* þe þe lasse. hoþe mai iliche
 He alse mid his penie. se þe oþer mid his punde
 68 þat is þe wunder-likeste ʒare. þat eni man eure funde
 And þe þe more ne mai don. bute mid his gode þanke
 al se wel se þe haued. goldes feale manke
 And god can more þanc. ʒan þe him ʒiued lesse
 72 al his werkes *and* his weies. is milce *and* ritʒifnesse
 Lutel loc is gode lef. þat comed of gode wille
and eð-lete muchel ʒyue. ʒenne ʒe heorte is ille
 Heuene *and* erþe he ouer-sihð. his eʒen bed so brittle
 76 sunne. mone. dai. *and* fur. bud þustre to-ʒenes his lithte
 Nis him nout for-hole ni-hud. so muchel bet his mihte
 nis it no so derne idon. ne a swa þustre nihte
 He wot wat deht *and* þenchet. alle quike wihte
 80 nis no louerd swilc se is crist. na king swilc vre drihte
 Heuene *and* herþe *and* al þat is. be-loken in his honde
 he ded al þat his willes is. a watere *and* a londe
 He makede fisses inne þe see. *and* fuzeles inne þe lofte
 84 he wit *and* walt alle þing. *and* he scop alle scefte
 He is ord abuten orde. *and* ende a-buten ende
 he one is eure on elche stede. wende war þu wende
 He is buuen vs *and* bi-neþen. bi-foren *and* bi-hinde
 88 þe þe godes wille ʒe. eiðer he mai him finde
 Elche rune he i-hurd. *and* he wot alle dede
 he þurð-sihð elches mannes þanc. þat scal us to rede
 Do þe breked godes hese. *and* gultet so ilome
 92 wet sulle hi segge oþer don. at þe muchele dome
 Do þe luueden vurht. *and* vuel lif ladde
 wat scullen hi seggen oþer don. þar engles bed of-dredde
 Hwat sculle we beren bi-foren us. mid wan sculle we him
 i-quemen
 96 we þe neure god ne duden. þe heuenliche demen

- Per sculle ben deofles swo fele. þe wulled us for-wreien
 nabbet hi noþing for-ȝyte. of al þat hi ere seȝen
 Al þat we mis-duden her. hit wullet ȝuþe þere
 100 buten we habben it ibet. þe wile we her were
 Al hi habbet an here i-write. þat we mis-duden here
 þei we it nusten ne i-seien. hi weren vre i-fere
 Hwet scullen horlinges do. þe swikele þe for-sworene
 104 wi swo fele beod i-cleped. swa feuwe beod i-corene
 Wi hwi were he bi-ȝite. to wan were hi i-borene
 þe sculle ben to deþe i-demd. *and* eure mo for-lorene
 Elch man scal him sulne þar. bi-clepiean *and* ec demen
 108 his aȝe werc *and* his ipanc. to witnesce he scal temen
 Ne mai hym na man al swa. wel demen ne al sa rithte
 for nan ni-cnawed him swa wel. buten one dritte
 Elc man wot him sulue best. his werc *and* his i-wille
 112 þe þe lest wot. seit ofte mest. *and* þe þe it wot is stille
 Nis no witnesse al so muchel. so mannes howe heorte
 hwa se segge þat he beo al. him self wat best his smerte
 Elc man scal him suelf demen. to deþe oþer to liue
 116 þe witnesse of his owe werc. to oþer ȝis him scal driue
 Eal þat eure ilc man haued i-do. sutþe¹ he com to manne
 swilc hit seie on boc i-writen. he scal it þenche þanne
 Ac drithte ne demed nanne man. after his bi-ginninge
 120 ac his lif scal beo swulc. se bued his endinge
 Ac ȝif þe ende is euel, al it is uuel. *and* al god, ȝif god is ende
 god ȝuue þat ure ende beo god. *and* wite þet he us lende
 Þe man þe nele do no god. ne neure god lif leden
 124 aer ded *and* dom come to his dure. he mai sore a-dreden
 þat he ne muwe þenne bidde ore. for it itit ilome
 þi he is wis þe bit. *and* be-ȝit. *and* bet be-fore dome
 Þenne ded is ate dure. wel late he biddet ore
 128 wel late he leted vuel weorc. þe hit ne mai do na mare
 Sunne let þe *and* þu naht hire þanne þus ne miht do no more
 for-þi he is sot þe swa abit to habbe godes hore
 Þeh hweðer we it iluuet wel. for drihte sulf hit sede

¹ MS. futþe.

- 132 a wulche time so eure þe man. ofpinchet his misdede
 Oþer later oþer raþer. milce he scal i-meten
 ac þe þe nout naued ibet. wel muchel he scal beten
 Mani man seid wo recke of pine. þe scal habben ende
 136 ne bidde ic no bet beo a-lused. a domesdai of bende
 Lutel wat he hwat is pine. *and* lutel he it icwoweð¹
 wile hete is þer soule wunet. hu biter wind þer blouwet
 Hædde he ibeon þer anne dai. oþer twa bare tide
 140 nolde he for al middaen eard. þe þridde þer abide
 Þæt habbet ised þat comen þanne. þit wuste midiwisse
 uuel is pine seoue 3er. for seoue nihtes blisse
 And ure blisse þe ende hafh.¹ for endeliese pine
 144 betre is wori water to drinke. þenne atter i-menge mid wine
 Swunes brede is swuþe swete. so is of wilde dere
 ac al to duere he i-buzed. þat 3iued þere-fore his swere
 Ful wombe mai liht-liche speken. of hunger *and* of fasten
 148 swa mai of pine þe naht not. hu hi scullen ilesten
 Hædde he ifonded sume hwile. he wolde al seggen oþer
 eð-lete him were wif. *and* child. suster. *and* fader. *and* broþer
 Al he wolde oþerluker don. *and* oþerluker þenchæ
 152 3anne he bi-þouhte on helle fur. þe nowiht ne mai aquenche
 Eure he wolde inne wa her. *and* inne pine wunien
 wid þan þe mihte helle pine. bi-fluen *and* bi-scunien
 Eð-lete him were al woruldes wele. *and* al eordliche
 156 for to þe muchele mureð cume. þat is heuenriche
 Iwulle nu comen eft to þe dome. þat ic eow er of sede
 on þat dai, *and* at þe dome. us helpe crist *and* rede
 Þþer we mazen beon eðe of-drad. *and* harde us adrede
 160 þer elc sceal i-seo bi-foren him. his word *and* ec his dede
 Eal scal ben þanne cud. þat man lu3en her *and* stelen
 al scal ben þer vnwrien. þat men wru3en her *and* helen
 We scullen alre manne lif. icnawe þer al so vre owe
 164 þer sculle heueninges ben. þe heize *and* þe lou3e
 Ne scal þei noman scamien þer. ne þerf he him adrede
 3if him here of-pinched his gult. *and* beted his misdede

¹ So in MS.

- For heom ne scamet ne ne gramet. þe sculle beon iboruwene
 168 ac þe opre habbet scame *and* grame. þat sculle beon forlorene
 þe dom scal sone ben idon. ne last he nowit longe
 ne scal him noman mene þer. of strengþe ne of wrange
 þo scullen habbe hardne dom. þe here weren herde
 172 þa þe euele heolden wreche men. *and* vuele lazes rerde
 Ac after þan þe he haued idon. he scal þer beon idemed
 blipe mai he þanne buen. þe god haued iquemed
 Alle þo þat isprunge beð. of adam *and* of eue
 176 ealle he sculle þuder come. for soþe we it ileued
 þo þe habbed wel idon. after heore mihte
 to heuenriche he scullen. ford mid vre drihte
 þo þe nabbeð god idon. *and* þer-inne beð ifunde
 180 he scullen falle swiþe raþe. in to helle grunde
 þær-inne he scullen wunie. buten ore *and* ende
 ne brecð neuereuft crist helle dure. to lese hem of bende
 Nis no sellic þei heom beo wo. *and* hem beo vneþe
 184 nele neureit crist þolie deð. for lesen heom of dieþe
 Enes drihte helle brac. his frend he ut broutte
 him self he þolede dieð for hom. wel dore he us bouhte
 Nolde it mouwe don for meý. ne suster for broþer
 188 nolde it sune don for fader. ne noman for oþer
 Ure lauerd for his þreles. ipined was on rode
 ure bendes he unbond. *and* bouht us mid his blode
 We ȝieued vneþe for his luue. a sticche of vre brede
 192 ne þenche we nout þat he scal deme. þo quike *and* to dede
 Muchele luue he us cudde. wolde we it understonde
 þat vre eldrene mis-duden. we habbet vuele an honde
 Dieð com in þis middenerd. þurh þe ealde deofles onde
 196 *and* synne *and* sorþe *and* ȝe-swinch. a watere *and* ec alonde
 Vres formes faderes gult. we abigget alle
 al his of-sprung after hym. in herme is bi-falle
 Þurst. *and* hunger. chule. *and* hete. eche *and* al unelþe
 200 þurh died com in þis middenerd. *and* oþer vnisalþe
 Niere no man elles died. ne sic. ne non vn-ysele
 ac mihten libbe eure mo. a blisse *and* on hele

- Lutel ipenchð mani man. hu muchel wes þe synne
 204 for þan polied alle died. þe comen of here cunne
 Here synne *and* ec vre owen. sore us mai of-þinche
 for in synne we libbet alle. in sorewen *and* in swinche
 Sudþe god nam swa muchele wreche. for ane misdede
 208 we þat so muchel *and* swa oft mis-doð. mužen vs sore adrede
 Adam *and* his of-spring. for one bare sunne
 was fele hundred wintre in helle. in pine *and* in vnwunne
 And þo þe leded here lif mid vnriht *and* mid wronge
 212 bute it godes milce do sculle beo þer wel longe
 Godes wisdom is wel muchel. *and* al swa is his mihte
and nis his milce nawiht lasse. ac bi ðes ilke wihte
 More he one mai for-þiuen. þenne alfolc gulte cunne
 216 Deofel suelf mihte habbe milce. ȝif he it bidde gunne
 Þe ðe godes milce sechð. iwis he mai is finde
 ac helle king is oreles. wið þa þe he mai binde
 Þe ðe deð his wille mest. he haueð wurst mede
 220 his beað scal beo wallinde pich. his bed berninde glede
 Wurs he deð his gode wines. þene his fulle feonde
 god sculde alle godes frend a wiht seuche freonde
 Neure on helle ic ne com ne comen ic þer ne reche
 224 ðeh ich elches wurldes wele. þer-inne mihte fecche
 Þeh ic wulle seggen eow. þat wise men us sede
 and aboke it is i-write. þer me mai it rede
 Ic it wulle segge heom þe hem self it nusten
 228 *and* warnen heom wit heore hearne. ȝif hi me wulled lusten
 Vnder-sondet nu to me. æidi men *and* earne
 Ic wulle telle of helle pine. *and* warnie ow wið herne
 On helle is vnger *and* perst. vuele tuo ifere
 232 þos pine polied þo þe were. mete nipinges here
 Þor is woninge *and* wop. after eche strete
 hi fared fram hete to þe chele. fram chele to þe hete
 Þanne hi beod in þe hete. þe chele ðinchet blisse
 236 þenne hi comeð eft to chele. of hete hi habbed misse
 Aiper hem deð wa inou. nabbet hi none lisse
 nuten hi weper heom ded wurst. mid neure non iwisso

- Hi walked eure *and* sechet reste. ac hi ne muzen imeten
 240 for-þi hi nolden þo wile hi mithten here sunne beten
 Hi seched reste þer non nis. ac þi ne muwen ifinde
 ac walked weri up *and* dun. al se water deð mid winde
 Þis beod þo þe weren her. on þonke vn-stedefaste
 244 *and* þo god bi-heten auht. *and* nolden it ilaste
 Þo ðe god weorc bi-gunne. *and* ful-enden hit nolden
 þe weren her *and* nuþe þer. *and* nusten wet he wolden
 Þere is pich þat eure wealð. þat sculle baþien inne
 248 þo þe ladde vuel lif. in feoh end in iginne
 Þer is fur þat eure barnð. ne mai hit nawiht quenche
 her-inne beod þe wes to lef. wrecche men to swenche
 Þer is fur þat is vndredfelde hatere þanne beo vre
 252 ne mai it quenchen salt water. nauene strien ne sture
 Þo þe were swikele men. *and* fulle of vuele wrenche
 þo þe ne mihte euel don. *and* lef was it to penche
 Þo þe luueden reuing *and* stale. hordom. *and* drunke
 256 *and* þe on þes deofles weorkes bliþeliche swunke
 Þo þe were so lease. þat me hi ne mihte ileuen
 med ȝeorne domes men. *and* wrancwise reuen
 Þe oþre mannes wif wes lef. his awene eð-lete
 260 *and* þo þe sunegede muchel. on drunke *and* on ete
 Þe wrecchen bi-nemen hure ehte. *and* leiden huere on horde
 þe lutel leten of godes bode. *and* of godes worde
 And of his owen nolde ȝiuen. þer he sei þe nede
 264 ne nolde i-huren godes sonde. þer he sette his beode
 Þo þe weren oþeres mannes þinc. leure þanne it scolde
and weren al to gredi. of suelfer *and* of golde
 And þo þe vntreunesse deden. ȝam hi ahte ben holde
 268 *and* leten þat hi scolde don. *and* duden þet hi wolde
 Þo þe ȝsceres weren of þis woruldes ehte
and dude þat þe lope gost. hem tilhte *and* ec tauhte
 And alle þo ðen eni wise. deoffen her iquemde
 272 þo beoð nu mid him an helle for-don *and* for-dempde ³

³ For remainder see Text, pp. 175-183.

APPENDIX II.

DE OCTO VIRTUTIS. ET DE DUODECIM. ABUSIVIS.

GRADUS :—

Omnia Nimia nocent. et temperantia mater uirtutum. dicitur; Pæt is on englisc. ealle oþerþone þingc ðermað. 7 7eo gemetegung is ealra mægna modop; Se oþerlýra on æte 7 on pæte ðeð þone man unhalne 7 his 7aple goðe læðetteð. 77a 77a upe ðrið on hir goð7pelle c7æð; E7t þær togeanes ungemetgoð 7æ7ten. 7 to mýcel 7ophæ7ðný77 on æte 7 on pæte ðeð þone man unhalne. 7 on mýcel7e 7peceðný77e 7eb7ungð 77a 77a us 7ecgað béc. þ 7ume men 7æ7tan 77a þ hi 7erpencton hý 7ýl7e 7ophæaple. 7 nane meðe næ7ðon þæ7 mýcclean 7er7ince7 ac þæ7 þe 7ý77 7æ7on 77om goðe7 milt7unge; Eaðe mæg 7e mann 7inðan hu he hine 7ýl7ne amý77e. ac 7e 7ceolan 7itan þ nan sýl7c7ala. þ is a7en77aga. ne becýmð to goðe7 7ice; Nu 7ýnðon eahte heapðleaht7a7 þa¹ us on7innað 77iðe; An is 7e7ceðen gula. þ is 7i7e7ný77 on englisc; seo ðeð þ man ýtt æ7 tīman 7 ð7incð. oððe he e7t to mýcel nimð. on æte oððe on pæte. 7eo 7opðeð æ7ðe7 7e 7aple 7e lichaman. 7op þam þe heo macað þam menn mýcele unt7umný77e. 7 to ðeaðe 7eb7ungð. mið opmætum ð7encū. heo 7opðeð eac þa 7aple. 7opþan þe he 7ceal sýngian oft þoñ he sýl7 nāt hu he 7æ7ð 7op hir 7eondlicū ð7encū; Se oðe7 leahte7 is 7op7ige7. 7 ungemetgoð 7alný77. se is 7ehaten 7opnicatio. 7 he be7ýlð þone mannan. 7 macað of c7i7te7 limū mýl7e77pena lima. 7 of goðe7 temple. 77amena punun7e; Se þ7iðða is auapitia þ is seo ý7ele 7it7ung. 7 7eo is 7ý777uma ælce7e pohñý77e. heo 7emacað 7eap7ac 7 un7ihte ðóma7. 77ala 7 lea7unga 7 7op77opný77e heo is helle 7elíc 7op þam þe hi habbað bútu unafýlleðlice 77æðigne77e. þ hi fulle ne beoð næ77e; Se 7eopða leahte7 is ipa 7ehaten. þ is on englisc 7eamoðný77. se

¹ 'a' and 'e' written over one another.

ðeð þ̅ ƿe mann. nah his mōðer ƿeƿealb. ƿ macað manſlyhtaƿ ƿ
mýcele ýfelu; Se ƿíftaƿ ƿ ƿríftia þ̅ is þ̅íƿe ƿopulðe únpotnýſſ.
þonne ƿe mann ƿeunpotrað ealler to ƿríðe ƿop hir æhta lýpe þe
he lufode ƿríðe. ƿ cít þonne ƿíð ƿoð. ƿ hir ſýnna ƿeeacnað; Tra
unpotnýſſa ſýnð! an is þeop ýfele. oðer is halpenðe. þ̅ man ƿop
his ſýnnum ƿeunpotſige; Se ƿýxta leahter is accíðia ƿeháten.
þ̅ is aſolcennýſſ oððe ƿlæpð on englyc. þonne þam men ne lýſt
nan ƿoðð ðon on his life. ƿ bið him þonne micel ýfel þ̅ he ne
mæge nan ƿoðð ðon; And bið æſſe unƿeru to ælcepe ðuƿoðe;
Se ƿeoƿoða leahter is iactantia ƿeháten. þ̅ is íbelgýlp on
englycpe ƿpſæce. þonne ƿe man bið loſgeopn ƿ mið licetunge
ƿapð. ƿ ðeð ƿopgýlpe ƿiſ he hƿæt ðælan ƿýle. ƿ bið ƿe hlísa his
eðlean þæpe ðæðe. ƿ hýſ ƿíte anðbídað on þæpe toƿearðan
ƿopulðe; Se eahtoða leahter iſ ſupbia ƿeháten. þ̅ is on
engliſc mobígnýſſ ƿeƿeben ſeo is opð ƿ enðe ælcepe ſýnne ſeo
ƿeopote englaƿ to atolicum ðeoplum. ƿ þone¹ mann macað eac
ƿiſ he moðegað to ƿríðe. þæſ ðeopler ƿeſepan. þe ƿeoll æp þuph
hí; Nu ſýndon eahta heaƿoðmæƿna þe maƿon oſepſſiðan þaſ
ƿopesæðan ðeoplu þuph ðrihtner ſultum; An is temperantia þ̅
is ƿemetegung on engliſc. þ̅ man beo ƿemetegað. ƿ to mýcel ne
þice. on æte. ƿ on ƿæte. ne æp tíman ne ƿeoporðige; Nýtenu
etað ƿpa æp ƿpa hí hýt habbað. ac ƿe ƿeſceaðſiſa mann ƿceal
cepan hir mæleſ. ƿ þonne hýſ ƿeſetnýſſe mið ƿeſceaðe healbān.
þonne mæƿ he oſepſſiðan ƿpa þa ƿiſepnýſſe; Seo oðer miht is
caſtitaſ. þ̅ is clænnýſſ on engliſc. þ̅ ƿe læpeða hine healde
buton ƿópligſe on ƿihtum ƿeſmýcpe mið ƿeſceaðſiſnýſſe. ƿ ƿe
ƿehaðoða ƿoðer þeopa healde hir clænnýſſe. þoñ bið oſepſſiðeð
ſeo ƿalnýſſ; Seo þriððe miht is lapgitaſ. þ̅ is cýrtigſe on
engliſc. þ̅ man ƿiſlice aſpenðe. na ƿop ƿopulðgylpe þa þing þe him
ƿoð lænðe. on þiſum life to ðpucenne; Loð nele þ̅ ƿe beon
ƿſæðige ƿiſſepaſ. Ne eac ƿop ƿopulðgylpe ƿoppoppān upe æhta.
ac ðælan hí mið ƿeſceaðe. ƿpa ƿpa hit ðrihtne licige. ƿ ƿiſ ƿe
ælmýſſan ðoð. ðon hí butan gylpe. þonne maƿe ƿe ƿopðon. ƿpa þa
ðeopollican ƿiſſunge; Seo ƿeopþe miht is patientia. þ̅ is ƿeſýlb

¹ 'þo ne,' between which an erasure.

gecpeben. ꝥ je man beo geþýlbiz 7 þolmoð for goðe. 7 læte æfre
 hīȝ ȝeƿitt ȝeþýlþe þonne hīȝ ýrpe. forþam þe je hælenð cƿæð
 þuȝ on hīȝ goðȝpelle; In patientia ūra poȝȝibeȝittȝ animay ūraȝ;
 Ðæt is on engliſcpe ȝƿræce. On eoppū ȝeþýlþe ȝehabbað
 eoppe ȝapla soðlice ȝehealbene; Se heoƿonlica ȝiȝðom cƿæð. ꝥ ꝥ
 ýrpe hæfð pununȝe on þæȝ ðýȝegan boȝme þonne he bið to hƿæð-
 moð. 7 je eall ƿalbenda ðema ðemð æfre mið ȝmýltneȝȝe 7 pe
 ȝceolan mið ȝeþýlþe oƿeȝȝiȝðan ꝥ ýrpe. Se ȝiſte miht is ȝƿiȝi-
 talȝ laetitia. ꝥ is ȝeo ȝaȝtlice bliȝȝ. ꝥ man on goð bliȝȝȝe
 betƿux unpoȝnýȝum þiȝȝepe ƿeðan ƿoȝulþe ȝƿa ꝥ pe on unge-
 limpum opmoðe ne beon. ne eft on ȝeȝælðum to ȝiȝðe ne
 bliſſian. 7 ȝiȝ pe ƿoȝleoȝað þaȝ lænan ƿeoȝulð þiȝȝ. þonne ȝceole
 pe ƿiȝan ꝥ upe pununȝ niȝ na heȝ. ac iȝ on heoȝenum ȝiȝ pe
 hoȝiað to goðe; þýðeȝ pe ȝceolan eftan oȝ þiȝȝe eapfoðnýȝe
 mið ȝaȝtlice bliȝȝ. þonne bið seo unpoȝnýſſ mið ealle
 oƿeȝȝiȝðeð mið upum ȝeþýlþe; Seo ȝýȝte miht is inȝtantia boni
 opeȝis. ꝥ iȝ anƿæðnýȝȝ ȝoðoðeȝ ƿeoȝceȝ. ȝiȝ pe beoð anƿæbe on
 ȝoðoðum ƿeoȝcū. þonne maȝon pe oƿeȝȝiȝðan þa aȝolcennýȝe.
 ȝƿā forþam þe hýȝ bið langȝum býȝmoȝ ȝiȝ upe líȝ býð unnýȝ
 héȝ; Seo ȝeoȝoðe miht is ȝeo soðe luȝu to goðe. ꝥ pe on
 ȝoðum¹ ƿeoȝcū goðeȝ luȝe cēȝan. Na iðeleȝ ȝýȝeȝ þe hýȝm is
 anðȝæte; Ac uton ðón ælmeȝȝan ȝƿa ȝƿa he uȝ tæhte goðe to
 lóȝe. Na us to hliȝan. ꝥ goð ȝý ȝeheȝoð on upum ȝoðoðum ƿeoȝcū
 7 je iðela ȝiȝȝ uȝ beo æfre unƿuȝð; Seo ahtoþe miht is ȝeo soðe
 eaðmoðnýȝȝ. ȝe to goðe ȝe to mannū mið moðes hluttoȝnýȝȝe.
 forþam se ðe ƿiȝ bið. ne ƿýȝð he næȝpe moðiz; On hƿam mæȝ
 je mann moðizian þeah ðe he ƿille. ne mæȝ he on ȝeþiȝȝeðum.
 forþam þe ȝela ȝýnð ȝeþunȝenȝan. Ne mæȝ he on hīȝ æhtū.
 forþam þe he hýȝ enðe ðæȝ náȝ. Ne on nanum þiȝȝum he ne mæȝ
 moðizian ȝiȝ he ƿiſ bið. Nu ȝe habbað ȝehýȝeð hu þaȝ halȝan
 mæȝnu oƿeȝȝiȝðað þa leahtȝaȝ. þe ðeoȝol beȝæȝð on uȝ. 7 ȝiȝ pe
 nellað hi oƿeȝȝiȝðan. hi beȝencað uȝ on helle; þe maȝon þuȝh
 goðeȝ ƿultum þa ȝeondlican leahtȝaȝ mið ȝecampe oƿeȝȝinnan ȝiȝ
 pe cēnlíce ȝeohtað. 7 habban uȝ on enðe þone écan ƿuȝðmýȝȝ.

¹ Erasure 'god um.'

[illegible]

¹ 'sona his' written twice and the first erased.

² MS. 'ealdūn.'

hælenð on hīȝ iugoðe ƿæȝ ȝ[eh]ýȝȝū hīȝ maȝon ȝ hīȝ heoƿonlican
 ƿæðeȝ he ȝehýȝȝumobe oð ðeað; Ðƿa ȝƿa þā ealðan ȝeðafeniað
 ðuȝenðe þeaƿaȝ ȝ ȝeȝiƿoð ȝýȝeȝnýȝȝ. ȝƿa ȝeȝiȝȝ þam iunȝan þ̅ he
 hæbbe ȝehýȝȝumnýȝȝe ȝ unðeȝƿeoðnýȝȝe; Goðeȝ æ bȝȝ eac þ̅
 man aƿƿu[ƿ]þiȝe sȝmble hýȝ ƿæðeȝ ȝ moðoȝ. mið mȝcelȝe unðeȝ-
 ƿeoðnýȝȝe ȝ ȝiȝ he hi ȝýȝiȝð he bȝð ȝýȝðe ðeaðeȝ; Se ȝeoȝþa
 unþeaȝ is þ̅ ȝe ƿeleȝa mann beo butan ælmeȝðaðum ȝ beðiȝliȝe
 hýȝ ȝeoð. ȝ ȝeoȝlice healde hȝm to helle ȝiȝe; Unȝesælȝ bið ȝe
 ȝiȝeȝe. þe þuȝh hýȝ ȝesælþa loȝað. ȝ ȝoȝ þam ȝeȝiȝenðlicū
 þiȝȝum ȝoȝȝýȝð ā on ecnýȝȝe; And ȝeȝælȝe beoð ȝȝmle þa
 miðheoȝtan ȝoȝþam þe hi ȝemetað þa miðheoȝtnýȝȝe eȝȝ se þe
 ðælð ælmýȝȝan ȝoȝ hīȝ ðuȝhtneȝ luȝan ȝe behȝȝ hiȝ ȝoððhoȝð on
 heoȝonan ȝiȝe. þæȝ nan ȝceaða ne mæȝ hiȝ maðmaȝ ȝoȝȝælan. ac
 hi beoð be hunðȝealðum ȝehealde ne him þæȝ; On maneȝum
 ȝiȝum man mæȝ ȝýȝcan ælmýȝȝan. on æȝe ȝ on ƿæȝe ȝ on ȝe-
 ƿæðum eac ȝ on cumliðnýȝȝe. þ̅ man cuman unðeȝȝoð. ȝ ȝiȝ man
 ȝeoce ne ȝenðoȝað. oððe ȝaȝiȝne ȝȝeȝƿað. oððe bliðne læȝ. oððe
 bȝȝð ƿanhalne. oððe unhalne ȝelacnað. ȝiȝ he læceðóm cān oððe
 ȝiȝ he ƿæð tæcð þam þe ƿæðeȝ behðƿað. oððe ȝiȝ he miȝȝað þam
 menn þe him abealh. oððe ȝiȝ he ȝeheȝȝoðne oȝ¹ æȝȝnyðe
 ȝeðeð. oððe ȝiȝ he ȝoððƿaȝene ȝeƿað to bȝȝȝene; Eall þiȝ bið
 ælmýȝȝe. ȝ eac þ̅ man beȝȝiȝe þone ȝȝuntan ȝoȝ ȝȝeoȝe. se þe
 ȝȝýȝan ȝceal. ȝoȝþam þe he ðeð miðheoȝtnýȝȝe. ȝiȝ he þone mann
 ȝuȝhtlæcð; Ne liȝe on þiȝū hoȝðe þ̅ þā haȝenleaȝan mæȝe
 ȝȝemian to biȝȝiȝȝe. ȝoȝ þā þe þu ne bȝȝȝȝ ana þiȝȝa ƿelena
 þeað þu ȝoȝlice healde; Ðu ȝaðeȝaȝȝ mā ȝ mā. ȝ menn cƿelað hunȝȝe.
 ȝ þiȝe ƿelan ȝoȝȝoȝiað æȝȝoȝan þiȝum eaȝum; Doð ȝƿa ȝƿa
 ðuȝhten cƿæð. ðælað ælmýȝȝan. ȝ ealle þiȝe eoȝ beoð clāne. þiȝ
 he cƿæð on hīȝ ȝoðȝelle; Se ȝiȝȝe unþeaȝ is þ̅ ȝiȝ beo unȝýðe-
 full; Unȝýðeȝulnýȝ bið ȝceamu ȝoȝ ȝoȝulðe. ȝ þ̅ unȝýðeȝulle ȝiȝ.
 bið unȝuȝð on liȝe. ȝ eȝȝ æȝȝ liȝe nan eðlean næȝð æȝ ȝoðe;
 ȝiȝðóm ȝeȝiȝȝ ȝeȝū ȝ ȝiȝum ȝoȝþam ȝeo ȝiðeȝulnýȝȝ ȝeȝcȝȝȝ
 hi ȝið unþeaȝaȝ; Ðæȝ þæȝ ȝeo ȝiðeȝulnýȝȝ bið ðæȝ bið²
 eac seo clānnýȝȝ. ȝ þ̅ ȝiðeȝulle ȝiȝ onȝcunað ȝiȝȝuȝe ȝ ceaȝȝe ne

¹ An erasure in MS.

² 'ðær bið' omitted but supplied in a later hand.

aſtýpað. ac ȝeſtild ȝraman ȝ ƿoprihð ȝalnýſſe ȝ ȝræðignýſſe
 ȝemetegað. heo hi ƿapnað ƿið ðruncennýſſe. ȝ ƿopðlung e
 luſað. ƿitodlice ſe riðefulnýſſ ȝeƿýlt ealle unþeapaf. ȝ ȝóðbe
 þeapaf heo hýlt þe ȝóðe liciað ȝ mannū; Seo ȝýxta unþeap is. ꝥ
 ȝe ðe to hlaƿorðe bið ȝeſét. ꝥ he ƿop móðleafte ne mæȝe hiȝ
 mannū ðón ȝcðore. ac bið him ȝpa mihtleaf on hiȝ mobeȝ ȝrþece.
 ꝥ he hiȝ undeþþeodðan eȝerian ne ðeap. ne to nanū ƿiȝðome hi
 ȝeƿiȝſian nele; Sume hlaƿorðaf ȝenealæcað þuph heopa hlaƿorð-
 ȝcipe to ȝóðe. ȝpa moýſes ȝe aƿƿurða þe to þæm ælmihtȝan
 ſƿræc. ȝ ſume on heopa anƿalbe þone ælmihtȝan ȝremiað.
 ȝpa ȝpa raul ðýbe. þe ƿoſeah¹ ȝobeȝ hæſe; Se hlaƿorð ȝceal beon
 liðe þam ȝóððū. ȝ eȝefull þam ðýȝeȝum. ꝥ he heopa ðýȝ alecȝe.
 ȝ he ſceal beon ƿopðfæȝt. ȝ ƿitan hƿæt he clýȝe. hine man
 ȝceal luſian ƿop hiȝ liðnýſſe. ȝ þa ðýȝeȝan ȝceolon onðræðan
 hýne ȝýmle; Ellef ne bið hiȝ ȝeƿadung ne fæȝt ne lanȝȝum;
 He ȝceal beon ȝpa ȝeƿopht. ꝥ him man mote ƿið ȝrþecan. ȝ ȝpa
 hƿæt ȝpa he ƿnece. ƿnece ƿop rihtȝiȝnýſſe. na ƿop hiſ aȝenū ýſſe.
 ac ƿop ȝobeȝ eȝe; Hýt is aƿriten on bócu. ꝥ ȝe bið eall ȝpa
 ȝcýlbȝ. ſe þe ýfel ȝeƿaƿað. ȝpa ȝpa þe ðe hýt ðeð. ȝiȝ he hýt
 ȝebetan mæȝ. ȝ ýmbe þa bóte ne hóȝað. He ȝceal hýne ȝeþeoðan
 mið þeapfæȝtnýſſe to ȝóðe. ƿopþam þe he nane mihte habban ne
 mæȝ to rihte. butan ȝodes ƿýlȝe; ȝpa ȝpa ȝoð ȝýlf cƿað; Se
 hlaƿorð ȝceal hoȝian ꝥ he hæbbe ȝobeȝ ƿultū. ȝ he opȝƿurpiann e
 ȝceal ahpæp be ȝobeȝ-ƿultume; Liȝ ȝoð bið hiȝ ȝeƿýlȝta. ne bið
 hiȝ miht ƿopȝeȝen. ƿopþam þe nán miht nis butan of ȝóðe ſeðe
 aheƿð of meohȝe þone mann þe he ƿile. þeah þe he ƿæbla ƿæpe. ȝ
 ƿýpcð hine to ealðne; He aƿýrƿð þa moðȝan of heopa mihte-
 ȝetle. ȝ aheƿð þa eaðmoðan. ꝥ eall miððaneapð beo ȝóðe undeþ-
 þeod ȝ beƿurpe hiȝ ƿulðneȝ; Se ȝeofoða unþeap is ꝥ ȝe cƿiȝtana
 mann beo ȝacfull; Of cƿiȝteȝ naman is cƿiȝtianuȝ ȝecƿeðen. ꝥ
 is ſe cƿiȝtana mann þe on cƿiȝte is ȝeƿulloð. ȝiȝ he þonne bið
 ſacfull. ne bið he ȝoðlice cƿiȝten; Niȝ nan man ƿiðlice cƿiȝten
 butan ȝe ðe cƿiȝte ȝeefenlæcð; Cƿiȝt ȝýlf nolbe ƿlitan. ȝpa ȝpa
 hiȝ fæðeȝ cƿað be hým; Eƿne heȝ is min cild þe me is ȝriðe
 leoȝ ȝ ic ȝette minne ȝaȝt soðlice ofeȝ hine. ne ƿlit he mið

¹ Read forseah.

ceaſte. Ne ſace ne aſtýpeð Ne on ſc̅p̅ætum ne geſýpð ænig
mann hýr ſcemne; He cƿæð eac on hýr goðſpelle. ꝥ þa beoð
goðeſ beapn þa þe geſc̅b̅ryme beoð. 7 ſace ne aſtýp̅iað; Spa ſƿa
þa geſc̅b̅byuman beoð ſoðlice goðeſ beapn. ſƿa beoð eac þa
ſaſfullan ðeoſleſ beapn; Ealle ƿe clýp̅iað. to goðe 7 cƿeðað.
pater n̅r. þu ƿre fæðer þe eaſt on heoƿonū ac ƿe ne maƿon
habban þone heoƿonlican eþel buton ƿe ſƿam eallū ſacum
onſƿorȝe beon; Se eahtoða unþeap is. ꝥ ƿe þeapƿa beo moðig;
Menig mann næfð æhta. 7 hæfð moðignýſſe ſƿa þeah. 7 is eaſm
ƿor ƿopulðe 7 unȝeæliz ƿor goðe. þonne he aſaſpð his mōð mīð
moðignýſſe onȝean goð. 7 nele on hýr ýpmðe eaðmoðnýſſe
healdan; Cƿiſt cƿæð on hýr goðſpelle be þam ȝaſtlican þeapſ-
um; Beati paupereſ iſſu. qm̅ ipſorum eſt regnū celoru; Eaðȝe
ſýnð þa þeapſan þa þe on ȝaſte ſýnð þeapſan. ƿorþam ðe hým
bið ƿorȝiſen heoƿonan ſiceſ mýrhðe; Þa beoð þeapſan on
ȝaſte. þa þe ƿor goðeſ luſan beoð eaðmoðe. ƿorþam þe þæſ
mōðeſ eaðmoðnýſſ mæȝ beȝitan goðeſ ſice hƿoðor þonne ſeo
haſenleaſt. þe of hýnþum becýmð; ƿitoðlice þa ſican. þe ſihtlice
libbað maƿon beon ȝetealðe betƿux goðeſ þeapſum. ȝiſ hi
eaðmoðnýſſe habbað 7 ofeſc̅lopednýſſe ƿoplaðað ſƿa ſƿa ðauib
cýning cƿæð be him ſýlſum; Ego ƿero egenuſ et paup ſum b̅s
abiua me; Ic eom ƿæðla 7 þeapƿa. Goð ſýlſt þu me; Se
moðiga þeapƿa. ƿor hýr moðeſ ƿahefeðnýſſe. is to ſucan ȝetealð
ſihtlice on bocum. 7 ƿe eaðmoða ſuca þeah ðe he æhta hæbbe.
mæȝ beon goðeſ þeapƿa ȝiſ he goðe ȝecƿemð; Se niȝoþa unþeap
is ꝥ ƿe cýning beo únſihtƿiſ; Se cýning bið ȝecopien to þam þe
him cýð hýr nama; Rex ƿe cƿæpað cýning ꝥ is ȝecƿeðen ƿiſſi-
ȝenð. ƿorþam þe he ſceal ƿiſſiȝan mīð ƿiſðōme hýr folce. 7 unſiht
alecȝan. 7 þone ȝelēaſan aſaſpan 7 þonne býð hit eaſumlic. ȝiſ he
bið únſihtƿiſ. ƿorþam þe he ne ȝeſihtlæcð nænne. ȝiſ he
únſihtƿiſ bið ſýlſ; þæſ cýningeſ ſihtƿiſnýſſ aſaſpð hýr cýne-
ſecl. 7 þæſ folceſ ſc̅o̅pe ȝeſtaþelað hýr soðfæſtnýſſ; ꝥ is
cýningeſ ſihtƿiſnýſſ ꝥ he mīð ƿicceſepe ne ofſiſte. ne eaſmne
ne eaðigne. ac ælcum ðeme ſiht; He ſceal beon beƿepȝenð
ƿýðepena 7 ſc̅eo̅p̅c̅ið̅a. 7 ſc̅ala̅ alecȝan. 7 ƿopliȝeſ ȝeſc̅it̅nian. 7 þa
aſleaſan aſaſpan of hýr eaſðe. mīð ealle ƿicceſc̅aſt̅ alecȝan. 7

ƿiȝlungre ne ȝýman; ƿitan hým ȝceolan ƿæðan ȝ he ne ȝceal
 beon ƿeamob; Godeȝ mýnȝtra he ȝceal. munðian æfre. ȝ ƿeðan
 þearfan. ȝ ƿæȝlice ƿinnan ƿið onsiȝenðne hepe. ȝ healðan his
 eðel; He ȝceal ȝoðfæȝte menn ȝettan hým to ȝeƿeƿan. ȝ ƿor
 ȝoðe lýbban hýȝ hif ƿihtlice ȝ beon on earƿoðnýȝre anƿæðe ȝ
 eaðmob on ȝulnýȝre. ȝ hif ofȝƿrýnȝe ne ȝeƿarȝe þ hý áƿleaȝe
 bēoð; He ȝceal hýne ȝebiððan on aȝettum tidum. ȝ æƿ mæltiðū
 meteȝ ne abitan. ƿorþam þe hit is aȝuten. þ ƿa þære leoðe þar
 ȝe cining bið cild; ȝ þar þa ealðorimenn etað on ærnehmerȝen
 uneaƿfæȝtlice; Eaf ȝe cýning ƿile mið caƿfulnýȝre healðan þaȝ
 ƿoreȝæðan beboða. þonne býð hif ȝice ȝeȝunðfull on life. ȝ æfter
 hife he móð ƿarian to þā ecan¹ ƿor hif aƿfæstnýȝre; Eaf he
 þonne ƿorȝýhð þas ȝesetnýssa ȝ lape. þonne býð hif earð
 ȝeȝrmeð ƿor ofc. æȝðer ȝe on hepeȝunȝe ȝe on hunȝre. ȝe on
 cƿealme. ȝe on unȝeȝýðerū. ȝe on ƿilðeorum; ƿite éac ȝe cýning
 hu hýt is ȝceðen on bōcum ȝif he ƿihtƿisnýsse ne hýlt þ ȝƿa
 ȝƿa he ahaƿan is on his cýneȝetle toƿoran oðrū mannū. ȝƿa he
 bið eft ȝenýþeap on þam nýþemeȝtam ƿitū unðer þam un-
 ƿihtƿiȝrū. þe he unƿæðlice ȝeheolð; Se teoða unþeap is þ ȝe
 biȝceop beo ȝýmeleaȝ; Eƿs is ȝƿecisc nama. þ is on leben
 ȝƿeculator. ȝ on engliſc ȝceapepe. ƿorþam þe he is ȝeȝet to þam
 þ he ofeȝȝceapian ȝceole mið hýȝ ȝýmene þa læpeðan. ȝƿa ȝƿa ȝoð
 ȝýlf cƿæð. to ezechiele þā ƿiteȝan; Speculatoriem bebi te domui
 ȝȝt; Ic þe ȝeȝette to ȝceapepe. ȝoðlice minū folce iſraheleȝ
 hipeðe þ ðu ȝehýpe mine ƿorð ȝ of minū muðu mine ȝƿræce
 hým cýðe; Eaf þu þam apleaȝan nelt hýȝ apleaȝnýsse ȝecȝan.
 ƿoñ ȝƿýlt ȝe apleaȝa on hif apleaȝnýsse. ȝ ic ofȝanȝe æt þe mið
 ȝnaman hif blōð; Eaf þu þonne ƿarƿnaſt þone apleaȝan ƿeȝ. ȝ he
 nelle ȝecýƿƿan ƿƿam hif sýnnū þƿið þe. he ȝƿýlt on hýȝ un-
 ƿihtƿiȝnýȝre ȝ þin ȝaƿul bið alȝreð; Eaf ȝe biȝceop bið ȝýme-
 leaȝ þonne he ȝoðeȝ býðel iȝ. ȝ to lapeoƿe ȝeȝet þam læpeðū
 folce. þoñ loȝiað þela ȝaƿla ȝ he ȝýlf ƿorð mið. ƿor hif ȝimeleaȝte.
 ac þ folc bið ȝeȝælȝ þƿið ȝnotorƿne biȝceop. þe him ȝeȝð ȝoðeȝ
 lape. ȝ healt hý unðer ȝoðe ȝƿa ȝƿa ȝóðð hýpðe. þ hi beon
 ȝehealðene ȝ he hæbbe þa méðe; Se enblýfta unþeap is. þ folc

¹ 'rice' probably omitted.

beo butan ƿteope; Fela beoð ƿtuntnýjra þær nán ƿteop ne
 bið. 7 þær þ̅ ðýjiz bið onƿorh 7 þ̅ geþýlð ƿicrað þær bið ýfel to
 punienne ænizum ƿisan men. be þam cƿæð ƿe sealmpýrhta þurum
 ƿorðum clýpiende; Adprehendite diſciplinam. ne quando irascatur
 dñj & pereatiſ de uia iurta; þ̅ is. unðerfoð ƿteope þe læſ þe goð
 ýnjize ƿið eop 7 ge þonne loſian of þā ƿihtan ƿege; Eac pauluſ
 se apoſtol cƿæð on hiſ ƿiſtole. þurhpuniað on ƿtéope. 7 geƿitoð-
 lice beoð ƿýlce foſliſeas. 7iſ ge libbað butan ƿteope; E[ƿ] ƿe
 ƿitega isaraſ be þam ilcan cƿæð; Quieſcite aſere ƿuerſe diſcite
 bene facere; Eſſicað þýplicra ðæða. 7 leorniað góð to
 ƿýpcanne; Dauis cƿæð eac; Declina a malo & fac bonum; Buh
 fram ýfele 7 ðo góð; Líf þu unſceððiz iſ geſcýlð þe ƿið ýfel.
 7 7iſ þu ſceððiz ƿære ƿepenð þe fram ýfele þý læſ þe þu ƿteop-
 leas lóſize on enðe; Se tƿelfta unþear is. þ̅ folc beo butan æ.
 ƿe ne¹ moton nu healðan moýſeſ. æ. on þa ealðan ƿiſan æfter ƿreſ
 hælenðeſ tocýme. ac ƿe ſceolan geſýllan ƿra ƿe fýmimoſt maſon
 þær hælenðeſ beboba. 7 þa beoð uſ for æ. forþam þe ƿe beoð
 butan him 7iſ ƿe hýſ beboba ne healbað; Maneſa ƿeſaſ ſýnð
 ƿra ƿra se ƿiſðom clýpað. þe mannum þingað ƿihtce. ac hi ƿra
 peah ſelæðað to ðeaðe on enðe. þa þe hým ðýſlice folgiað; Se þe
 goðeſ. æ. foſlæt ſeo þe is upe ƿeſ. ƿe ſceal miſlice ƿapan on
 manegū geþýlðū; Cƿiſt ƿýlſ is ƿe ƿeſ. ƿra ƿra he ſæðe be hým;
 Ego ſum uia & ueritaſ. & uita; Ic ƿýlſ eom ƿe ƿeſ 7 ſoð-
 fæſtnýj. 7 líf; Nan man ne mæg becuman to minū heoſonlican
 fæðeſ. buton þurh me. ac ƿe beoð þurh cƿiſt to heoſenum
 geþnohte 7iſ ƿe hiſ biſſenſaſ healbað; Ða þe butan goðeſ. æ.
 7 goðeſ geſetnýjrum libbað. þa beoð butan goðe æſſe punizenðe;
 Drihten ƿýlſ behét þiſ þam þe healbað hýs beboba; Ecce ego
 uobiſcum ſum omnib: dieb: uſq: ad conſūmationē ſci; Ic ƿýlſ
 beo mið eop ſoðlice eallum ðazum. oð geenðunſe þiſſeſe ƿorulðe;
 Se hælenð ús geſiſſize to hýſ ƿiſlan ƿýmble. þ̅ upe ſaſla moton
 ƿiðian eft to him æfter upum līfe. to þā écan hſe. þ̅ he upe
 ſaſla unðerfoð. þe hi aſenðe to þā lichaman; Sý him á ƿulðor 7
 ƿurðmýnt Amen;

¹ 'ue' supplied in later handwriting.

APPENDIX III.

ROYAL MS. 17 A 27, Fol. 70.

Her cumseð þe oreisun of seinte Marie.

SWETE lefdi seinte marie meiden ouer meidnes þu bere þat blisfule bern. þe arerde mon cun þat wes adun ifallet þurh adames sunnen. ant þurh his hali passiuu weorp þen deouel adun ant herehede helle. Ich a sari sunful þing bidde þin are. þat tu beo mi motild azeines mine sawle fan. þat ha hire ne bitellen. ah were me ant help me milzfule meiden. in alle mine neoden. ha habbeð monie wunden o me nunan ifestnet. þe acwelleð mi sawle bute þu beo mi leche. ich habbe ofte ibuhen to alle mine preo fan. to þe feont.* ant te þeo world. ant to mi flesches sunne. ich cnawe me schuldi. ant crie lefdi merci. for ich habbe imaket ȝeten of alle mine fif wittes to sunfule unþeawe. Misluket. Mishercnet. Misispeken. Misifelet. Misiliket swote smelles. prude ant wilnunge of pris me habbeð sare iwundet. als wa wreððe. ant onde. leasunsunge.¹ Missware. ueele halden treowðe. cursunge. bacbitunge. ant fikelunge summe tide. ich habbe ihaued of oðer monnes mid woh. ant wið unrihte. ȝeue mis. iunne mis. ant ethalden ofte. spac to uel. ant slaw to god. ȝemeles ant unlusti. sum time to pleiful to drupi oderhwiles. ich habbe isuneget in mete ant idrunch baðe. wið flesches fulðe ifulet þat ich am ladliche ihurt ilicome ant isawle wið alleescunes pinen of sunnen for² þah þe were nere in þe bodi þe wil wes. in þe heorte. al þis ich cnawlechi to þe swete lefdi seinte marie. hehest alre halehen. Nim mot for me ant were me. for ich am pine wurðe. bisech for me þi milde sune Milce. Merci. are. for nawt ne mei he wernen þe: moder þat³ him bere. of alle pine bisocnen. ich bidde ant biseche þe. ant halsi ȝef me haheð hit. bi his flesch founge of þin edi bodi. bi his ibornesse. bi his edi uestunge ipe wilderness. bi þe harde hurtes. ant te unwurðe wohes þat he for us sunfule willeliche

* Fol. 70 b.

¹ So in MS.² MS. sor.³ Or ? þe.

[The rest is lacking.]

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NOTES AND EMENDATIONS.

P. 3, l. 2. *heste dei* = an ordinance day, a day to be kept holy by *behest* or command.

l. 3. *sed*. The *d* is written for *ð*; and the same occurs in *god*, l. 6; *finded*, l. 7; *unbinded*, *leaded*, l. 8; etc.

P. 5, l. 11. Þus makede ure helende his holie procession fro Betfage to Jerusalem. and elhe cristene man makeð þis dai procession fro chirche to chirche. and eft agen. and [hit] bi-toened þe holie procession þe he makede þis dai. (MS. in Trinity Coll., Camb.)

l. 17. *þat assa*, probably an error for *þa assa*. See p. 3, l. 1 from bottom, p. 5, ll. 18, 21, and p. 9, l. 1.

l. 18. *hi hered* = *ihered* = *ihered*, hear.

l. 22. *nes* = *ne se*, not.

l. 23. *ifuled of* = ? *ifoled of*, foaled of.

l. 25. *ouer stohwenness*. I have connected this in the translation with *ouer-stigen*, to exceed; but I now believe it to be an error for *oier-flowendnesse* = superfluity. 'Manega Lazaras ge habbað nu ligende sæt eowrum gatum, biddende eowre *ofer-flowendnyss*' = Many Lazaruses ye have now lying at your gates, begging for your superfluity. (Ælfrie's Homilies, vol. i. pt. iii. p. 334.)

l. 26. *sterc ne wemod*, literally harsh and passionate. 'ac ða stiðnyssa his *stearcan* bigleofan . . . geheold' = But held to the severities of his harsh diet. (Ælf. Hom. vol. ii. pt. vii. p. 148.) 'Se feorða [heafod-leahter is] *weamet*' = The fourth cardinal sin is passion. (Ibid. vol. ii. pt. vii. p. 218.)

l. 27. *þes þe* . . . *mare*, so much the more.

l. 36. *sulen*, an error for *sculen*.

P. 7, l. 13. *þe þe salm scop* = who composed the Psalms. *þe* þe may be for the A.S. *se þe* (see p. 109, l. 3), who; but if we regard the first *þe* as redundant, we must read *salm-scop* = psalmist.

l. 22. *unfrit* = *unfrið*, discord, war.

l. 25. *litmie*. This is perhaps another form of *litnie*, to regard, look to. (See Orm. i. 211.) In the Moral Ode, p. 161, l. 22, it is written *lipnie*; but in the Egerton copy we find *hopie*.

l. 27. *rencas*. Bosworth quotes *idele ranca* = vana superbia, inanis corporis cultus. But in A.S. *renc* is feminine; however, *rincas* = men, would not suit the context.

P. 9, l. 23. *anulsed* = A.S. *gefylsted*, assisted.

l. 24. *perƿ*, need.

P. 11, l. 19. *breode* does not here signify *breadth*, but is merely given as the English rendering of *tables*. A.S. *bred*, pl. *bredu*. See l. 1 from bottom, and p. 13, l. 2.

l. 1 from bottom. *oðre* = first (of two), is quite correct. 'La-mech nam twa wif. *oðer* wæs Ʒenemned Ada and *oðer* Sella.' (Genesis.)

P. 13, l. 7. *bi sunt* = *bismit*, defile, besmut.

l. 11. *ƿurƷes* = *ƿinges*, things. *aƷc* is very much like *aƷe* in the MS., the *e* being imperfect; *aƷe* would signify *may possess*. Perhaps we ought to read, *Ʒe oðer mon aƷe ut mare Ʒenne Ʒu* = which another man may have more than thou; *agan ut* in A.S. is to have or to find out.

l. 18. *murðhe*, probably an error for *merðe*, prosperity. See p. 21, l. 1, where *murðhe* occurs for *merðe*, wonders, glories.

l. 28. *Ʒorð* = *Ʒorh* = *Ʒurh*, may signify through; so that *westmes Ʒorð*, &c. = your fruits shall frequently come to nought *through* destructive (evil) tempests. But *Ʒurh* governs an *accusative*, and *wedere* would be required instead of *wederas*; but see p. 7, l. 22.

l. 30. *to Ʒrisune* = for (as) prisoners. See Genesis and Exodus, l. 2044.

l. 36. *Ʒeorð* = *weorð*, the pres. tense of *weorþan*, to be.

P. 15, l. 13. *uuelien*, to do evil to, hurt, afflict.

l. 14. *isegge Ʒet sceamie*, &c. = should say what might put us to shame.

l. 24. *Ʒutttest* has here the same signification as the O.E. *Ʒulttest*, thrustest, pushest. This is the earliest appearance of the word *put* in this sense.

l. 36. *wið-stewen* = restrain, put a stop to. *Stewen*, to stop, cease, occurs in St. Marharete, p. 6: 'Stute nu ant stew Ʒine unwittie wordes.'

P. 17, l. 1 from bottom. *towaarð* = *towarde*. *ð* is here written instead of the ordinary contraction for *de*. This is not at all uncommon in Old English MSS.

P. 19, l. 22. *forlaƷe*. This perhaps should be written *for laƷe*. The modern word *furlough* is the Du. *verlof*, leave, permission. Perhaps *laƷe* (law) is here used in the sense of sanction.

P. 21, l. 9. *alre coste*, always. It appears to be a compound like O.E. *needes-coste* (Chaucer) = O.E. *needes-weyes*, of necessity.

l. 15. *be hit* = *bet hit*, amend it, repent of it.

ll. 24, 25. *tomarƷan hit him is awane* = the morrow is lacking for him; i.e. he may not live until to-morrow.

l. 32. *nule* = ? *wile* = *wule* or *wile*, will.

P. 23, l. 1 from bottom. *mihƷ*, mayest, not mightest.

P. 25, ll. 2-8. 'Se man Ʒe aƷter dædbote his manfullan

daðda ge-edniwað, se gegremað God, and hé bið þam hunde gelic, þe spiwð and eft étt þæt þæt hé ær aspaw.' (*Ælf. Hom.* vol. ii. pt. x. p. 602.)

l. 9. þurzeð = þinzeð, seems. See p. 13, l. 11, where þurzes = þinzes, things.

P. 26, l. 10. *in him*, i.e. in the *body*.

P. 27, l. 2. þa halinesse, like O.E. *halidom*, here signifies the *housel* or *host*.

l. 7. *his ezane on-siht* = the sight of his eyes; but *his azene on-siht* = his own presence,—*on-siht* being equivalent to A.S. *onsion*, *onsyn*, face, countenance, sight.

l. 33. *witricrist*, an expletive, 'By Christ!' *Witi Christ* may have originally signified 'So help me Christ.'

P. 29, l. 8. *cweðen in his þonke þar hi bið*. Perhaps for *in his þonke* we ought to read *his þonkes*, and the meaning will be, 'to say willingly where he is,' &c.

in his þonke þar hi [? he] *bið* = in his mind where he is. *In his þonke* is equivalent to *on his mode*, in his mind, that is, to himself.

l. 12. *Rubberes* = *rupperes*, riflers, house-breakers.

l. 14. *inguleres* = jesters; but here used for idle talkers, gossip-mongers. Chaucer uses *jonglerie* for idle talk.

P. 31, l. 1. *ouereake* = A.S. *ofer-eca*, overplus, remainder.

l. 8. *foxliche smeþien* = fox-like gloze.

l. 15. *ge-forðiam*, offer, afford. The later forms, *aworthi*, *aforthi*, show that *ge-forðiam* is the representative of the modern verb *afford*.

P. 33, l. 6. *agultes* for *agultest*. Verbal forms in *-es* are not used in this work.

l. 14. *graming*. We ought perhaps to read *gramung*, groaning.

l. 20. þa twa swinne. The two sins, i.e. of whoredom and gluttony.

l. 25. *zeuenesse*, not forgiveness, but *indulgence* = A.S. *for-3ufennes*.

l. 32. *frumðe*, beginning, commencement. For *þet* we ought perhaps to read *a þet*, until.

l. 34. *unprizedest* for *unwrizedest*. The verb *unwrizen* is properly a *strong verb*. Instead of *uncoveredst*, I think the true meaning here is *glancedst*, *winkedst*, or *peepedst* (with thine eyes upon thy riches).

l. 36. *he ne bið*, he is not. We ought perhaps to read *heo* for *he*, so that *heo ne bið* would refer to *þeos weorð*, mentioned in l. 35.

P. 34, l. 2. For *why are we evil*, i.e. *why do we act wrongfully*.

P. 35, l. 10. *þah hit were min* = though it should be mine.

l. 18. *lað*, not hateful, but loathsome.

l. 33. *i-escad* = learnt by inquiry.

P. 37, l. 20. *on ward* may be A.S. *on weard*, opposed to. It appears however to be *on wane*, wanting, lacking. See p. 29, l. 24.

l. 24. *lipnie*. This seems to be the same word as *litmie*, p. 7, l. 22.

ll. 27-36 to p. 39, ll. 1-3.

‘Thre maner payne man fangeth
For hys senne nede;

Senne (sorrow) hys that one, that other fastyng,
The thrydde hys almesdede;

Ac woste,
Senne (sorrow) hys and edbote yset
For senne do ine goste.

For senne in flesche
Vestyng heth the flesche lothe;
Ac elmesdede senne bet
Of gost and flesche bothe;

For thencheth,
Thet almesdede senne quenkeþ
Ase water that fer aquencheth.

Knewelynge, travayl, bar-uot go,
Welle-ward (= wolward) and wakyng,
Discipline and lyte mete,
Thes longeth to vestyng;

And here,
Pelgrymage and beddyng hard,
Flesch fram lykyng te arere.

Ȝeve, and lene, and conseil,
Clothyng, herberȝ, and fede,
Vysyty seke and prysones,
And helpe povere at nede;

Muknesse,
For to vor-ȝevne trespas,
Tak dedes of elmesse.’ (Shoreham, pp. 37, 38.)

P. 39, l. 17. *invarliche* = *inwardliche*, inwardly, truly. Chaucer uses *inly* in this sense.

ll. 32-34. Ælfric has the same idea: ‘Pa ælmeſsan þe of reaflice beoð geſealde ſind Gode ſwa geowēme, ſwilce hwa acwelle oðres mannes cild, and bringe ðam fæder þæt heafod to lace.’ (Hom. vol. ii. pt. vi. p. 102.)

l. 33. *con* . . . *pong* (= *ponc*), acknowledge an obligation. (Havelok the Dane, l. 160.)

l. 36. *for nis per nan feng on* = for none of these things (i.e. stealing and rapine) are acceptable (to God). ? *feng on* = A.S. *anfeng*, fit, acceptable.

P. 41, l. 4. *earnie*, strive to deserve, merit.

l. 5. *upplican*, above. 'On ðære tide was micel smyltnys in ðære *upplican lyfte* (= in the air above). (Ælf. Hom. vol. ii. pt. x. p. 496.

l. 11. *fredome*, privilege. See Ayenbite of Inwit, p. 41.

l. 32. *earming*, probably an error for *earman* or *earmen*—the correct form of the definite adjective. *Earning* is properly a noun.

P. 43, l. 6. *un-aneomned* may be rendered 'unmentionable' as well as 'innumerable.'

ll. 6, 7. *fæder fotetl* is evidently an error for *fæder-foted*. A.S. *fýper-fot*, four-footed, quadruped.

l. 8. *epem* = A.S. *epm*, breath, vapour. Ger. *athem*.

'zang þonne swa.

oð þæt þu þone ymbhwyrft.

alne cunne. and ærest amet.

ufan to gründe. and hu síd.'

se swarta eðm seo.' (Cædmon, p. 309, l. 4.)

'hreðer æðme weoll' = his breast heaved with breathing.

(Beowulf, l. 5180.)

l. 11. *Summe swa deor lude remeð* = some as (wild) animals roar loudly.

l. 26. *motien*, treat, dispute. 'Man mote on earnest *motian* wið his drihten.' (Ælf. Test. p. 29, l. 22.)

l. 27. *dringan*. I have translated this as if it were an error for *ðringan*. *Dringan* would at first sight appear to be for *drincan*, to drink; but this sense does not suit the context.

l. 32. *Elmeszeorn nes heo nefre* = Willing to give alms was she never. Bosworth makes *elmeszeorn* = alms-giver; but (as in such compounds, as *lof-zeorn* = greedy of praise, vainglorious) it is an adjective, signifying desirous, so that *lof-zeorn* = willing to give alms, charitable.

l. 36. *on wunres liche* = *on þunres liche*, in the similitude of thunder; but it is probably an error for *on þunres slege*, in a clap of thunder, which phrase occurs in the Gospel of Nicodemus, p. 13, 3.

P. 45, l. 25. *chirche bisocnie* is evidently equivalent to A.S. *cyrice-socn* = O.E. *chirche zong*, church-going. *Socn* = a seeking, visiting, visitation, as in Beowulf, l. 3558: 'Ic þære *sócne* singales wæg mōd-ceare micle' = I for that visitation constantly have borne great mental care. 'On *land-sócne*,' = In search of land. (Cædmon, p. 100, l. 17; p. 102, l. 12.) In some Early English works we find *bisocnie* used in the sense of 'to beseech.'

P. 47, l. 1. *wurdliche* = *wurðliche*, estimable, valuable.

P. 49, l. 19. *tunes*. For a note on this word see Notes on the Glossary to Ormulum, vol. ii. p. 653.

P. 53, l. 11. *itimien* sometimes signifies to manage, contrive. It here signifies to act with moderation.

l. 18. *þeos zeolewe clapes* = clothes stained with saffron. 'Hire wimpel [maked] wit oðer maked geletu mid saffran.' (Homilies in Trinity Coll. Library, Camb., quoted in Bishop Percy's Folio MS. vol. ii. pt. i. p. 179.)

helfter = *helster*. This is used by Chaucer for covert, hiding-place.

l. 20. *tilden* = to set a trap, to bait.

l. 24. *blanchet*, a kind of wheaten flour used by ladies for improving their complexion.

'With *blanchette* and other flour
To make thaim qwyttter of colour.'

(R. de Brunne, MS., Bowes, p. 20, in Halliwell.)

l. 26. *hindene* = ? *hid-ern*, a hiding-place. Some foolish people try to deter vain children from admiring themselves in the mirror by telling them that if they look over-long in the glass they will see the devil peeping over their shoulder.

P. 55, l. 9. *wið him misdou*. *misdo* (sin) against him.

l. 11. *nīð*, hatred, malice arising from envy.

l. 13. *blenchen*, not to terrify, but to deceive, lead astray, turn aside. O. Norse *blekkja*. See Ancren Riwe, pp. 276, 242.

l. 17. *Bute we bileuen*, &c. Except, unless, we *forsake*, &c. We must transpose the punctuation of ll. 16 and 17.

P. 57, l. 36. *onimis* = *on-mis* = amiss.

l. 42. *trowðe*, gen. sing. Perhaps *trowðe lef* = *trowðe lei* = law of truth, or *trowe be* = *be thou true*.

l. 44. *Godere hele* = advantage, welfare, happiness. Cp. O.E. *wrothere-hele*, misfortune, ruin.

'Pat quene was of Engelond, as me aþ er ytold,
Pat *goderhele* al Engelond was heo evere ybore.'

(Robt. of Gloucester, Spec. E. Eng. p. 70, l. 247.)

l. 45. *monslah* is properly homicide, manslaughter.

l. 60. *iliche swiðe* = even as great (is it now).

l. 64. *blecen* = *blessen*, preserve, deliver.

'Therewith upon his crest

With rigor so outrageous he smitt,

That a large share it hewd out of the rest,

And glauncing downe his shield from blame him fairly *blest*.'

(Spenser's F. Q. I. ii. l. 18.)

P. 59, l. 71. *loð* = *lod* = *leod*, the common folk.

l. 85. *æt-agan*. I have here translated it as if an error for *æt-eawan*; but if not for *of-gan* = to proceed, we ought to read *eft agan* = long ago.

l. 88. *Onlete* = A.S. *andwite*, form, face. In the *Ormulum* we find *onndlætt*, *onndlæt*, countenance.

‘Ant ure Laferrd lēt hemm sen
Hiss onndlæt.’ (Vol. ii. p. 95.)

l. 90. *lete*, not = A.S. *leotan*, *lutan*, to stoop, bend; but = A.S. *wlite*, face, form. *Lazamon* has *læte*, *lete*, look, glance.

P. 61, ll. 113, 114.

That he may be (our) father and we his sons,
To him is the advent of us all.

To cumes and *synes* should perhaps be written *to-cume* and *sune*; *to-cume* = A.S. *to-cyme*, advent, coming to.

l. 115. *ēðele* = A.S. *ēthel*, native country, patrimony, inheritance.

l. 130. *for-men* = to commence, begin to do.

P. 63, l. 162. *wisliche* = the same, as *gewisliche*, truly, certainly. We also find the simple form *wisse*, as in the *Ormulum* and the *Canterbury Tales*.

P. 65, l. 175. *unskile*, folly, indiscretion, sins. See *Orm.* vol. i. p. 12.

l. 177. *ure sunnen*, &c., the sins against us, &c. See l. 193.

P. 67, l. 223. *ping*, sake, account. ‘To hwam ætwite þu me ær þæt þu hi forlure for minum *pingum*’ = Why didst thou, just now, upbraid me that thou hadst lost them on my account (or for my sake.) (*Boeth.* vii. 3.)

l. 230. *foul* = *feond*, enemy, the devil. (See p. 69, l. 1.)

P. 69, l. 251. *wrihte*, accusation, blame. The devil is represented as the *accuser* of mankind. For the form *wrihte*, see *Orm.* i. 136, 286; ii. 10, 339, 341; and *Gloss.* to *Gen.* and *Exod.*

l. 265. *lete* = conduct, as well as speech. Cp. the O.N. *læt*, *læti*, gestus, sonitus. See *Orm.* i. 39, 40, 348.

l. 268. *inhed* = A.S. *ingehyd*, intention.

P. 71, l. 278. *waning*, qy. for *woning* or *wuning*, abode.

l. 292. *him* refers to *scrift*, which is masculine. *habben* . . . *immune*, may have received (shrift); but *habben* . . . *immune* = may have remembered.

l. 294. *do in firste* = put off, grant respite.

P. 75, l. 2. The *Trinity MS.* reads, ‘Ne noman ne agh werne þanne me him for nede þar to bit’ = Nor ought any man to refuse (to teach) when any one in need thereto entreats (him).

l. 35. *alde*, an error for *halde*. The *Trinity MS.* has *healde willen* = are willing to receive.

l. 36. *þopnunge* = *þofnunge* = O.E. *chesunge*, adoption, election.

P. 77, l. 3. *wacste*. The Trinity MS. has *westme*, which is also used for *strength*.

‘Ac hie be *wcestmum* wig[an] curon.’

(Cædmon, p. 193, l. 8.)

= For they, according to his *strength*, chose each warrior.

l. 11. *studed* = *studeð* = helpeth. A.S. *studu*, a support.

P. 79, l. 5. *half quic*. The A.S. *sam-cucu*, *healf-cwic* corresponds to the phrase ‘half-dead,’ but it is here literally rendered on account of the distinction drawn by the author of this homily on p. 81, l. 3.

l. 9. *werue*.—*Werf* (= A.S. *weorf*) signifies properly an ass; but in p. 85, l. 3, *werue* is given as synonymous with *mare*.

l. 16. *Ierusalem . . . griþes sihþe*. ‘Jerusalem *visio pacis* . . . Finitâ viâ habitabimus in illâ civitate, quæ numquam ruitura est, quia et Dominus habitat in eâ, et custodit eam; quæ est *visio pacis* æterna Jerusalem.’ (St. Aug. Enarr. in Ps. cxxxiv. § 26.) ‘Hierusalem, on þære is symle *sibbe gesilið*.’ (Ælf. Hom. i. 210.) See Orm. vol. ii. pp. 274, 429.

l. 21. *wrechede* = *wrech-hede*, crime, wickedness.

l. 23. *scrude*. I have rendered this by *produce*, as if it were an error for *strunde* (A.S. *strynd*, stock, *strain*, tribe).

ll. 26–28. It was a prevailing notion that sin caused the inferior creatures to become *hostile* to man. See Gen. and Ex. p. 6.

P. 81, l. 4. *aquenched*, extinguished.

l. 9. *his flesc awelden*, keep in subjection the lusts of the flesh.

l. 15. *holde mode*, a well-disposed (favourable) mind. ‘Beheald mín gebed *holdum móðe*’ = with a *gracious* mood. (Ps. v. 1.) ‘Þe him *hold* ne wæs’ = who was not favourable (friendly) to him. (Cæd. 217, 2.) ‘Beheald me *holdlice* (favourably) and gehýr me eac.’ (Ps. liv. 1.)

l. 28. *sexe*, a short knife. ‘And (seo) hyre *seaxe* geteáf’ = she drew out her poniard. (Beow. l. 3095.)

l. 32. *elelendis*, foreign. In A.S. we have the forms *elelend*, and *elelendisca*, as well as *ellend* and *ellendisca*.

‘Ac me tó sange symle hæfde,
hú ic þíne sôðfæstnysse sélest heólde,
þær ic on *elelande* áhte stówe. (Ps. cix. 54.)

l. 35. *com flon*, came flying. The infinitive after verbs of motion is very common in A.S., but is not so frequently used by later writers, who prefer the present participle, which we have also in the Saxon English. ‘Ða comon þær *fleogende* twégen fægere englas.’ (Ælf. Hom. vol. ii. pt. v. p. 504.)

l. 36. *feper-home*. This properly signifies ‘*vestis plumis constructa*,’ but it is also used for *wings*.

'And [he] hæfde cræft mid him.
 þet he mid *fēðer-hōman*. (= wings).
fleogan meahhte.' (Cæd. p. 27, l. 13.)
 'geseo ic him his englas.
 ymbe hweorfan.
 mid *fēðer-haman*' (with feathery wings).
 (Ibid. p. 42, l. 6.)

Home or *hame* is found in the Romance of Kyng Alisaunder,
 p. 21, l. 391.

'Of he caste his dragouns *hame*.'

P. 83, l. 31.

'The schryft-pader that varth aryȝt
 Schal be wel debonayre and loȝe ;
 He schal wyslyche thy senne hele,
 Bet thane he wolde hys owe.
 ȝef he the schel anoye aȝt,
 Hyt wyle of-þenche hym sore ;
And otherwyle anoye he mot,
Wanne he scheweth the lore of helthe,
Ase mot the leche ine voule sores
Wanne he roymeth the felthe.'

(Shoreham, pp. 35, 36.)

P. 85, l. 3. *unorne* may here be rendered bold, wayward. Its more ordinary meaning is, simply, rough, old ; *unorne mare þet bitacneð ure unorne fleis*. Cp. the following from the Vision of Piers Ploughman, ed. Wright, vol. ii. p. 354 :—

'For he seigh me that am Samaritan
 Suwen Feith and his felawe
On my capul that highte caro,
 Of mankynde I took it.'

l. 25. *wurpinge*, dung, ordure. See a good note on this word in Cockayne's St. Marherete.

P. 87, ll. 5, 6. *of elchan hiwscipe*. The original has *cet alcum hūwisce*.

l. 10. *londe*. The original has *leodscipe*.

l. 13. *ledde*. The original has *mid* ; but perhaps the scribe of the Lambeth MS. intended to write *and ledde*.

l. 21. *þe ner*. The original text has *þa clypod God þone moysen him to*.

l. 25. *deðpe*. The original has *slege*.

P. 89, l. 21. *edmodliche*. The A.S. text has *ánmodlice* = unanimously.

l. 22. *onbodinde*. The A.S. text has *anbidigende*.

l. 25. *upfleunge* = *upfleringe*, upper flooring.

l. 27. *spechen*. The A.S. text has *gereordum*.

- l. 29. *troufeste*. The A.S. text has *caufæste*.
- l. 31. *eclicnew*. The A.S. text has *ælc oncnew*.
abluied. The A.S. text has *ablūged*.
- P. 91, l. 10. *forð*. The A.S. text has *oðþæt*. Old English writers also employ *for-te* or *forto* = until.
- l. 11. *þa iturn[æ]*. The A.S. text has *ða wurdon hi onbryrde* (stimulated), and *cwædon*, &c.
- l. 17. *mid sibsumnesse*. The A.S. text has *on annysse*.
salden = The A.S. text has *beceapodon*.
- l. 23. *wone* = lack. The A.S. text has *wædla* = poor person.
- l. 24. *apostlas fotan*, the feet of the apostle (St. Peter). The A.S. text has *to þæra apostola fotum*. See l. 26.
- l. 27. *ræde* = A.S. *hræde*.
- l. 32. *Heo nomen*, &c. The A.S. text has *Namon ða to ræde, þæt him wærlīcor wære, þæt hi sumne dæl heora landes wurðes cethcæfdon, weald him getimode*.
- P. 93, l. 9. *setl*. The A.S. text has *setle*. But *seld* or *seald* is a seat or chair. 'Ic wolde of selde sunu meotodes drihten adrifan.' (Cæd. p. 275, l. 17.)
- l. 13. *mid þere annesse*. The A.S. text has *mid þære geheal-sumnysse, þæt hi drohtnian on mynstre, be heora ealdres dihte*.
- l. 15. *and heom 3ef*, &c. The A.S. text has *and him forgeaf ingehyl ealra gereorda; forðan ðe se eadmoda heap ge-earnode æt gode þæt iū ær þæt modige werod forleas*.
- l. 22. *to drefde* = A.S. *tostencte*.
- l. 23. *þi bileafden* = *þa bileafden*. The A.S. text has *Hī ða gesuicon ðære getimbrunge* = they then ceased from the building.
- l. 24. *to drefden*. The original has *to-ferdon*, departed.
peððan. The A.S. text has *sēððan*, and this shows that *peððan* is an error for *sēððan*. In the Northern dialect of the fourteenth century we find *þepen* = thence.
- l. 26. *Nu eft*, &c. The original has *Nu eft on ðisum dæge, purh ðæs Halgan Gastes to-cyme, wurdon ealle gereord ge-anlæhte and geðwære; forðan ðe eal se halga heap, Cristes hyredes wæs sprecende mid eallum gereordum; and eac þæt wunderlicor wæs, ða ða heora an bodade mid anre spræce, ælcum wæs geðuht, ðe ða bodunge gehyrde, &c*.
- l. 29. *bodeden*, plural, by attraction to *apostlum*.
- l. 33. *iemed* = A.S. *ge-earnode* = gained. See *iarnede* in l. 35.
- l. 35. *isezen* = A.S. *æteowed*.
- P. 95, l. 3. *wit-utan læse* = A.S. *unsceððig*.
- l. 11. *dreihninde* = A.S. *drohtnigende*.
- l. 12. *mid nane læsnesse* = A.S. *mid unsceððignysse*.
- l. 13. *ne of bitere speche nes* = A.S. *ne he biterwyrd næs*.
- l. 14. *forbere*, if not in the subj. mood, is an error for *forber*; the A.S. is *forbær*.

l. 15. *ercan* may be read *ertan*, which is probably miswritten for *erstan* (first). The A.S. text has *cærran* = former.

liðegedde þan sunfullen to þere godnesse. The A.S. text has *liðegode, þan syfulkum to gecyrrednysse*, which Thorpe renders 'mitigated, for the conversion of the sinful.' *liðegien* = to moderate, act gently towards, soften.

l. 16. *forsunegede.* The A.S. text has *receleasum* = to the reckless.

l. 20. *murhðe*, not mirth, but an error for *merðe*, greatness. See note, p. 307, l. 18. The A.S. text has *mærða*.

l. 25. *forðnimeð* = *fornimeð*, consumes.

l. 27. *itend* = A.S. *onbryrd*.

Erest, &c. The A.S. text has *cærest on him sylfum ælene leahter adwæscan, and sviððan on his underðeoddum* = first extinguish every sin in himself, and afterwards in those under his care.

l. 30. *wið-utan ufelnesse* = A.S. *on unscæððignysse*.

l. 31. *ʒif* = *ʒife*. The final *e* has probably been dropped as it was in reading, before the following word commencing with a vowel.

l. 32. *godes icwime* = A.S. *gode gecweme*.

l. 35. *riht-wissnesse.* The first *s* is dotted out in the MS., and should therefore be *riht-wisnesse*.

P. 97, l. 2. *un-cladnesse.* The A.S. text has *unscæððignysse*. The scribe perhaps intended to write *unlaðnesse*; for on p. 95, l. 3, he has written *wiðutan laðe* for the older *unscæððig*.

itenð is for *itende* (pl. form of the p. p.) The A.S. text has *onælede*.

l. 3. *niminde.* The A.S. text has *fornymende*.

l. 14. *forʒifnesse and luht.* The A.S. text has *forgyffenysse* *luht* = hope of forgiveness.

l. 15. *ʒeomerinde.* The A.S. text has *unrotan*.

l. 17. *ʒif*, an error for *ʒifð*. The older text has *forgifð*. *īðonc.* The A.S. text has *ingehyð* = knowledge.

l. 19. *gast*, for *gaste*. The A.S. text has *gasta*.

l. 26. *het.* The A.S. text has *hatte*.

l. 27. *gode.* The A.S. text has *mærum*, great.

ll. 28, 29. *paul þet hermede cristene men.* The A.S. text has *Paulus ehte cristenra manna*.

l. 30. *cachepol.* The original has *tollere*.

l. 32. *hi neren aferede of nane, etc.* The A.S. text has *hi forsawon ealle, &c.*

l. 33. *wið-utan fore* = A.S. *orsorðlice*, fearlessly.

l. 34. *helnesse* = A.S. *wurðmynt*.

heriane = A.S. *mærsigenne*.

l. 35. *hine seoffmede mede.* The A.S. text has *gemedemede hine sylfne*.

l. 36. *isundian.* The original has *geneosian*, to visit.

P. 99, l. 2. *godes*. The original has *godas*, gods.

l. 21. *nehstan! al swa he heom er bihet*. The original has *nehstan swa swa hi sylfe*. *He sende efte, swa swa hæc ðer behet*.

l. 29. *onlihte*. The original has *onbryst*.

l. 31. *mid gode dedan! and trewfestnesse*. The A.S. text has *mid ingehyde and arfæstnysse*.

l. 33. *blisse*. The A.S. text has *geðinade*, honour.

P. 101, l. 3. *iferende*. The A.S. text has *werod*.

l. 6. *godnesse* is an error for *godcundnesse*, and should have been translated 'godhead,' as the A.S. text has *godcundnys*.

l. 7. *un-to-delendlich*. The A.S. text has *unascyrigendlice*.

l. 9. *itacned*. The original has *geswutelod*, manifested.

l. 10. *eahte*. The A.S. text has *gestreon*.

l. 11. *ipone on his ehte! he bið þes deofles bern buten he hit iswike*. The original has 'hiht on his gold hord he bið swa swa se apostol cwæð þam gelic þe deofolgylt begæð.'

P. 121, l. 5 from bottom, *þah ne nedde he*, to p. 123, l. 24, *fowertene niht*. The whole of this passage is taken from Ælfric's Homily for Palm Sunday. (See Thorpe's edition of Ælfric's Homilies, vol. i. part ii. pp. 215, 217.)

'*Peah-hwæðere ne rydde he na þæt Iudeisce folc to his cwale, ac deoƿol hi tihte to ðam weorce, and God þæt geðafode, to alysednysse ealles geleaffulles mancynnes.*

'*We habbað oft gesæd, and gīt secgað, þæt Cristes rihtwisnys is swa micel, þæt he nolde niman mancyn neadunga of ðam deofle, buton he hit forwyrhte. He hit forwyrhte ða ða he tihte þæt folc to Cristes cwale, þæs Ælmihtigan Godes; and ða purh his unsceððigan deað wurdon we alysed fram ðam ecan deaðe, gif we us sylfe ne forpærað. Þa getimode ðam reðan deofle swa swa deð þam grædigan fisce, þe geslið þæt æs, and ne geslið ðone angel ðe on ðam æse sticað; bið þonne grædig þæs ceses, and forswylcð þone angel forð mid þam æse. Swa wæs þam deofle: he geseh ða menniscnysse on Criste, and na ða godcundnysse: ða spryhte he þæt Iudeisce folc to his slege, and gefredde ða þone angel Cristes godcundnysse, purh ða he wæs to deaðe aceocod, and bencmed ealles mancynnes þara ðe on God belyfað. . . .*

'*Þa Iudei genámon hine on frige-æfen, and heoldon hine ða niht, and ðæs on merigen hi hine gefæstnodon on rode mid feower nægelum, and mid spere gewundodon. And ða embe nontid, þa þa hé forðferde, þa comon twegen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær æfen, on niwere tryh, mid deorwyrðum reafum bewunden. And his lic læg on brygene þa seter-niht and sunnan-niht; and seo godcundnys wæs on ðære huile on helle, and gewrað þone ealdan deofol, and him of-anam Adám, þone frumsceapenan man, and his wif Euan, and ealle ða ðe of heora cynne God ær gecwæmdon. Þa gefreddde se deofol þone angel þe he ðer grædelice forswæalh. And Crist*

arás of deaðe þone easterlican sunnan-day, þe nu bið on seofon nihtum.

I here add Thorpe's translation, which corrects one or two inaccuracies in that of mine:—

'Yet did he not compel the Jewish people to slay him, but the devil instigated them to the work, and God consented to it for the redemption of all believing mankind.

'We have often said, and yet say, that the justice of Christ is so great, that he would not forcibly have taken mankind from the devil, unless he had forfeited them. He forfeited them when he instigated the people to the slaying of Christ, the Almighty God; and then through his innocent death we were redeemed from eternal death, if we do not destroy ourselves. Then it befell the cruel devil, as it does the greedy fish, which sees the bait, and sees not the hook which sticks in the bait; then is greedy after the bait, and swallows up the hook with the bait. So it was with the devil: he saw the humanity in Christ, and not the divinity: he then instigated the Jewish people to slay him, and then felt the hook of Christ's divinity, by which he was choked to death, and deprived of all mankind who believe in God.

'The Jews took him on Friday evening, and held him that night, and on the morrow fixed him on a cross, with four nails, and with a spear wounded him. And then about the ninth hour, when he departed, there came two believing men, Joseph and Nicodemus, and buried his corpse before evening in a new tomb, enwrapped in precious garments. And his corpse lay in the sepulchre the Saturday night and Sunday night, and the Divinity was during that while in hell, and bound the old devil, and took from him Adam, the first created man, and his wife Eve, and all those of the race who had before given pleasure to God. Then was the devil sensible of the hook which he had before greedily swallowed. And Christ arose from death on the Easter Sunday, which will now be in seven days.'

P. 123, l. 8 from bottom. *alesde*, redeemed, set loose or free.

P. 127, l. 9. *hwæn*. I have read the contraction as *n*, it may be *m*. See *hwem*, l. 5 from bottom of the same page.

P. 133, l. 17. *al freosze* = ? *a freosze*, for *gefreosge*, from A.S. *freolsian*, to keep holy day. '*Freolsiap Drihtnes restedæg*,' Lev. xxv. 2.

P. 135, l. 20. *æseliche dede*, a [good] deed of little value in itself, because easily done. *Æseliche* = A.S. *eaðelic*, easily, from *eað*, easy.

l. 28. *bihaʒeð* is merely another form of *onhaʒeð*, is convenient to, from A.S. *onhazian*, to have an opportunity to do a thing, to be convenient. Bosworth quotes the phrase, '*gif me onhugað*' = if convenient to me.

P. 137, l. 4. *for godes lufe* does not mean for the love of God; *loue* = sake. Cp. 'þe of his *luuan* adreæg' = who for his sake had endured. (Legend of St. Andrew, ed. Kemble, p. 10, l. 328.) *Godes* = of a recompense, reward, or benefit. Cp. 'manig operne *gôdum* gegretan,' = many a one greets another with benefits. (Beowulf, l. 3726.) 'Wene Ic þæt he mid *gode* gyldan wille uncran eaferan,' = I ween that he will repay our offspring with recompense or requital. (Ib. l. 2372.)

P. 141, l. 33. *ilokene*, (pl.) closed, shut.

P. 145, l. 4. *dunge wið-uten prikuinge*. If *dunge* = *þenunge*, we may translate 'feasting without satiety.'

l. 11 from bottom. *uuel*, evil, hard or difficult.

P. 147, l. 22. *het-halde* = *ethalde*, retain.

P. 151, ll. 1, 2. This passage seems to be quoted from one of the Apocryphal Gospels. *N.* (in l. 9 from bottom) is perhaps *Nicodemus* and not *Nathaniel*.

P. 155, l. 2. *þæt erre weren to-gedere*, that previously was united. The Trinity MS. has *er*.

P. 157, l. 11. *purp*, an error for *purh*, through.

l. 21. *utbiwiste*, out-dwelling. 'To heuen, that bese the beste *bewyste*.' (Met. Hom. p. 69, l. 5.)

l. 22. *ituped* seems to be another form of the A.S. *getiðed* = permitted, from *getiðian*, *tiðian*, to allow, permit.

P. 161, l. 21. *Do he to gode*, etc., let him do for God what he can while he is alive. In the translation I have followed the Egerton MS.

l. 36. *Monies monnes sare iswinc*, etc. The rendering in the text is only right on the supposition that *unholde* = *unhale*. We ought, I think, to place a comma after 'would' in line 35, and so connect it with what follows:—'He who does not well while he may, shall not be able when he would, for many a man's hard affliction (i.e. grievous sickness) hath [been] often unfavourable' (i.e. has prevented him from amending his evil life). Here *unholde* will have its proper signification, from A.S. *hold*, favourable, friendly.

P. 163, l. 40. *his* = her, i.e. 'blisse.' This form is common in the Ayenbite of Inwyrt.

l. 45. *zelde*, requital, recompense.

l. 46. *solf*. The Egerton MS. reads *suuel*, which may be rendered 'dainties.' It properly signifies anything in addition to the ordinary diet; anything eaten with bread—sauce, meat. The Trinity MS. B 14, 52, reads, *Pider we sendeð and ec bereð to litel and to selde*.

ll. 55, 56. *es*, *hes* = her, and refers to *echte*. See note on l. 40.

P. 165, l. 94. *of-dred* is an error for *of-dredda*. The Trinity MS. has *of-dradda*.

l. 95. *mid hom*, probably for *mid hoom*. The Trinity MS. has *mid huan*.

l. 103. *ordlinghes* = *orlinges* = *horlinges*, whoremongers.

P. 167, l. 108. *temen*. See Lazamon, vol. i. p. 54, and Early Eng. Allit. Poems, p. 38.

l. 118. *penne*, evidently for *ponne* or *peonne*.

l. 121. The Trinity MS. reads, *ʒief þe endinge is god al hit is god ⁊ euēl ʒief euēl is þe ende*.

l. 133. We may translate this line as follows:—Many a man says, 'Who cares for torment, for that shall have an end?'

P. 169, l. 143. *Swines brede* seems to be the *roasted* flesh of the swine. A.S. *brede*, roasted meat. See Cockayne's *Leechdoms*, vol. iii. p. 98.

l. 170. *redde* is an error for *verde* or *arerde*, upreared, established.

P. 170, l. 175. Read *well* after *done*.

P. 171, l. 179. *and ende* is probably an error for *an-ende*, at the last, finally; *an ende* or *on ende* also signifies 'to the end.' See Castel off Love, ed. Weymouth, ll. 822, 973, and Glossary, p. 79.

l. 192. *on honde*. Cp. O.E. *heranont*, *heranonden*, in respect of this.

P. 172, l. 236. Read *ever* before *any*.

P. 173, l. 214. *bigunne*, had sought; 3rd sing. subj. of *bigan*. A.S. *begangan* (or *began*), to go after.

l. 221. *hi* = *? ih* = *I*, a form which occurs in the present Homilies.

l. 223. *his* = *I*. See Ayenbite of Inwyt, p. 215.

l. 231. *wow*, is evidently an error for *wop*, weeping (the lection of the Trinity MS.)

l. 232. to *hete*, an error for *chele*. The Trinity MS. reads, *Hie fareð fram hate to chele, fram chele to hate*.

l. 235. The Trinity MS. has the following reading:—'Eiðer doð hem wo inoh, nabbeð none lisse,' each (of these tortures, i.e. heat and cold) cause them woe enough; they have no cessation.

P. 175, l. 253. *tening*. The correct reading is probably *reuing*, robbery. The Trinity MS. reads *rauing*.

l. 260. *borde*. The Trinity MS. has *bode*, command, message, which is followed in the translation.

l. 268. *hechte to*.—*Tihte to*, instigated (them) to, is the reading of the Trinity MS.

l. 271. *of þowhte sore*, bitterly repented.

P. 179, l. 319. The correct reading perhaps is, *ʒif we serueden god, so we doð for erninges*, if we served God as we do for gains. I have translated as if the reading were *erninges*, i.e. poor ones. The Trinity MS. has very plainly, 'ʒef we serueden god half þat we doð for *erninges* [*? ernunges*].'



l. 330. *bute we wurpe us iwar*, unless we ourselves be wary.

l. 337. *bene*. Does this mean the well-trodden way? See Gawayne and the Green Knight, ll. 2402, 2475. I have translated as if *bene* were another form of O.E. *bain*, ready, also easiest, nearest.

l. 343. *nußer hulde*, the downward slope, the lower declivity or incline. *Hulde* = *helde*, Trist. iii. 89; Laz. 12867.

P. 183, l. 380. *zihte* may be an error for *wihte*, weight, measure. (See l. 212, p. 173.) The Trinity MS. has *wihte*.

l. 384. *hali boc*, etc. The Trinity MS. reads, 'On him hie sullen ec isien al pat hie ar nesten.'

l. 390. *wurse*, inferior. Cp. O.E. *wursen*, to impair, become inferior.

l. 2 from bottom. *Ihesu teke pet tu art*. Thou too Jesus that art, etc. *Teke* is for *to-eken* (A.S. *to-eacan*), in addition, besides, moreover. In this sense we find *teke* in the Ancien Riwle, p. 140: 'Nout one 3et tis, auh teke pet heo temeð wel hire fulitowene fleschs' = not only this, but she also tameth well her undisciplined flesh.

P. 185, l. 2. *ase peo* = even as she, *sunne* being feminine.

l. 11 from bottom. *grip*, mercy, favour. It is also used by Early English writers in the sense of *quarter*, mercy.

l. 10 from bottom. *hwi ne*. This might be rendered 'why not?' but my reason for the present translation may be seen in the Preface to Hampole's Pricke of Conscience, p. xxvi.

l. 5 from bottom. *hwa lif* = each is her life, i.e. each is as dear to her as life. Propertius addressing his mistress calls her his Life:—'*Æratas rumpam, mea Vita, catenas*.'

P. 187, l. 9. *hwiende*, ? for *liuiiende*, living. See p. 201, l. 11 from bottom.

l. 10. *sar* is here a substantive, signifying pain, torment.

l. 2 from bottom. *bote*, salvation.

P. 188, l. 6 from bottom. *sufferings*; *stondunges*, like O.E. *stoundes* = afflictions, sufferings. On the three sufferings of Christ, see Ancien Riwle, p. 111.

l. 5 from bottom. *fixed*: *ituht* seems to signify drawn, from A.S. *tyhtan*, to draw.

P. 189, l. 2. *strike* is to stream, flow. See Lazamon, vol. i. 171, 397; Legend of St. Katherine, l. 2514.

l. 18. *for huam* = for which [purpose].

P. 193, l. 1. *sweieð*. Perhaps this term refers to the playing of musical instruments. A.S. *sweg*, the sound of music, also a musical instrument; *swegan* to sound. Dr. Stratmann suggests O.N. *sveigja*, sway, bend, turn.

bitweonen. Cp. the use of *among* in the phrase 'and lude among' = loud at intervals, Owl and Nightingale, l. 6.

l. 34. *beies* signifies *crowns* as well as bracelets. The Prompt. Parv. has *bee*.

l. 45. This line might be more literally rendered as follows: 'There shall one stir up (mix) for them the golden cup.' Dr. Stratmann suggests that *steoren* is for *steran*, to burn incense, make perfume; but *schenchen* in the next line is rather against this view.

Chelle = *chille* = A.S. *cylle*, cup, originally a skin sewed up and used for a water-bag, hence a flask, bottle, cup.

l. 51. *ciclatune*, a rich stuff from India. Fr. *ciglaton*. (H. Col.)

P. 195, l. 6. *oðe* . . . *Ilong* = along, in the sense of 'cause of,' 'on account of.' Cp. '*Et þe ys ure lyf gelang*' = it is along of thee that we live. 'Hi sohton on hwon þat gelang wære,' Bd. 3, 10 (in Bosworth). 'Gen is *æt ðe lissa gelong*' = moreover along of thee are all my pleasures. Beowulf, l. 4306. See Cymbeline, v. 5.

P. 197, l. 126. *lune*. Dr. Stratmann suggests Dan. *luun*. Prov. Eng. *loun*, *lown*, quiet.

l. 134. *biseon* usually signifies to look after, look to, take care of, provide for. Anceren Riwle, pp. 132, 202, 344.

P. 199, l. 141. *to-draue* = to lead astray. See Gloss. to Hampole's Pricke of Conscience.

P. 204, l. 3. For '*sin. Through,*' read '*sin, and who through.*'

P. 205, l. 5. *motill* signifies a female pleader. Cp. *begg-ild*, a female beggar; *cheap-ild*, a female trafficker; *fostr-ild*, a foster-mother; *grucek-ild*, a female grumbler; *maðel-ild*, a prating woman.

l. 5 from bottom. *nim mot*, etc. Cp. the phrases '*say a word for me,*' '*put in a word for me.*'

P. 207, l. 2. *sunfule*, sinners.

P. 211, l. 23. *luie*. The MS. has *luuie*.

l. 2 from bottom. *miskewuge*, dislike, disgust.

P. 215, l. 16. This quotation occurs in Hali Meidenhad, p. 27.

P. 217, l. 12 from bottom. *seize* = *seize*, may say.

P. 219, l. 14. *beoð*. The original has *sindon*.

l. 16. *milti*. The original has *miltige and woltige*.

l. 10 from bottom. *to rede*. The original has *to þam ræde*.

l. 6 from bottom. *belamp*. The original has *getimode*.

P. 220, l. 6 from bottom. Read *then* after *thou*.

P. 221, l. 11. *bide nane niede to þan*, etc. The original has *ne gebigde ne ne nydde mid nanum þingum to þam*, etc.

l. 20. *anständende*, standing alone.

l. 21. *paradis*. The older text has *neoræna-wange*.

l. 22. *brúce*, eat, as well as enjoy; the modern English *brook*.

P. 223, l. 10. *gōð ȝeðilð*, for *gode ȝeðilð* = groweth, or increaseth

in goodness. *Ʒeðihð* is the 3rd. pers. sing. of *Ʒeðeon*, to thrive, flourish, grow.

oðre Ʒesceafte. The older text has *ealle ða nytennu* = all the beasts.

l. 22. *deað swelten* = *deaðe sweltan*, perish by death.

l. 24. *inrugon Ʒecnōwen*. The older text has *Ʒe magon geseon and tocnawan*.

l. 31. *pas* = *pæs*, of that.

l. 32. *pe his*, etc. The older text has *hwī he his*, etc. = why he, etc.

P. 225, ll. 6, 7. *Pa wearð*, etc. Thorpe's rendering is, 'Then there was rapidly a great increase of people.'

l. 11. *an man*, one man, not a man.

l. 13. *ennen* for *enne*, alone.

l. 15. *Wrec* for *wirc*. A.S. *wyrc*.

an arc. The older text has *ænne arc*.

l. 18. *Ʒe Ʒegāderi*. Thorpe's rendering is, 'I will gather into thee of beast-kind and of bird-kind *mates of each*, that they may hereafter be for foster.'

l. 23. *wēter pēotan*. Thorpe correctly renders this term by *water-torrents*, from *peote*, a cataract, torrent.

ll. 28-30. *Ʒe wille . . . folce*. I will set my covenant betwixt me and you for this promise: that is, when I overspread the heavens with clouds, then shall be shown my rainbow betwixt the clouds. (Thorpe.)

l. 31. *Ʒemenēzed*. The A.S. text has *Ʒemyndig*.

P. 226, ll. 11-13. *There was*, etc. Translate as follows:—There was nevertheless one family which had never bent to any idol, that had ever worshipped the true God. (Thorpe.)

P. 227, l. 6. *awendan*. The A.S. text has *gebigen*.

l. 8. *naman, and lac*, etc. The older text has *naman; þæra manna naman þe wæron entas and yfel-dæde. Eft ðonne hī deade wæron þonne cwædon þa cucan þæt hī wæron godas; and wurðodon hī, and him lác*, etc.

l. 10. *and beswicene mennisc . . . þa*, etc. The older text has, *and þæt beswicene mennisc feoll on cneowum to þam anlicnyssum, 'and cwædon, "Ge sind ure godas and we besettað urne geleafan and urne hiht on eow." Ða,* etc.

l. 13. *deofel-Ʒyld*, an idol, properly a sacrifice or offering made to devils or false gods. It occurs in the *Abrenuntiatio Diaboli*, and has puzzled the translators, 'Ec forsacho Diabolae end allum diabolgelde.'

l. 20. *hefonlice*. The older text has *healican*, supreme; *þes cenne* (to this kin) is put for the A.S. *þyssere mægðe*, for this race. In the later text *þes* is probably an error for *pese*. The correct form *þise cynne* occurs a little lower down (l. 23).

l. 30. *twies acenned*, twice born. (Thorpe.)

l. 34. *forwyrhte were*, had become guilty or forfeited (our freedom).

P. 229, l. 7. *hēsne*, for the older *hæse*.

l. 9. *getocnisse* signifies properly sign, miracle; but it here translates the A.S. *getingnysse*, speech.

l. 12. *berieles*. The older text has *byrgenum*.

l. 17. *nam . . . micel anda* = A.S. *nam . . . micelne ándan*, showed great envy.

ll. 18–20. *pa warð*, etc. Now was one of the twelve of Christ's companions, who was called Judas, seduced by the instigation of the devil. (Thorpe.)

l. 25. *wel reowen* = A.S. *wælhreowan*; *zenuman*. The scribe seems to have been in some doubt as to the conjugation of this verb, which admits of no change in the preterite plural.

l. 34. *sōð zeleafen*. *zeleaf* is not neuter but masculine. The older text has *sōðne geleafan*.

P. 231, l. 13 from bottom. *abiden of fe laford to þe none inn come*. This should be rendered—'await until the lord, at noon, should come to his abode (house).'

P. 233, l. 13. This quotation occurs in Ælfric's first Homily, 'De Initio Creaturæ':—'*He hylt mid his mihte heofonas and eorðan, and ealle gesceafta butan zeswince, and he bescearwæð þa niwelnyssa þe under þyssere eorðan sind. He awecð ealle druna mid anre handa.*' (pp. 8, 9.)

l. 7 from bottom. *cheteð*. So in MS., but evidently an error for *chereð*.

P. 235, l. 1. *a wunder-worder* [? *worden*] = in wonderful (wondrous) words.

l. 3. *la liéf* = A.S. *la leof*, O domine!

l. 33. *ses*, an error for *pes*, of the.

P. 236, l. 24. After *inviters* read *to the city* (= *to berie*.)

P. 237, l. 8. *þat þe mōre his* = and what is more.

l. 10. *ampres*. The A.S. *umpre*, *ompre*, signifies a swelling, perhaps an ulcerous swelling.

l. 22. *ehten* = *tehten*? taught.

l. 26. *peses* = ? *pesse* = dative plural.

l. 35. *witetlice* = *witerlice* or *witodlice*.

P. 239, l. 2. *merchestowe*. In the translation I have read *merthestowe*, and perhaps wrongly so; for *merchestowe* may stand for *mearce-stowe*, a place marked out, an appointed place, from A.S. *mearce*, a boundary, limit.

l. 8. *letes*. As no imperative singulars (or plurals) in *-es* occur in these Homilies, I think we must read *lete his us nefer fandie* = let us never prove, or have experience of, it: *fandian* governs the genitive in A.S., as '*Ne fanda þu þines Godes*,' Deut vi. 16.

l. 12. *oft* may be an error for *oð*, until. (See l. 15.) If so, the translation of ll. 11, 12 must be amended, and instead of *into*

darkness, etc., we must read *into darkness until doomsday, when all God's enemies shall, etc.*

l. 21. *þer midenarde . . . werpēð abēc* = turn away from the world, or turn their backs upon the world.

l. 31. *sandlice*. I have translated this as if it were an error for *sunderlice*; but a more careful examination of the passage induces me to think that we ought to read *s[c]andlice*, disgraceful, shameful.

P. 241, l. 7. The quotation in this line is from Ephesians vi. 11.

P. 243, l. 6. *heriscole* = *here-gescole*, war-band.

P. 245, l. 15 from bottom. *tacheð*. T.* has *leareð us ȝ teacheð purh a forbisne*.

l. 13. *ȝef þes lanierð*. T. has *ȝif þe husebonde*.

l. 12. T. reads *to-breken* after *hus*.

l. 7. *ha*. T. has *ho*.

P. 247, l. 4. *aȝein*. Royal MS. has *aȝeines*. T. reads *somen* for *somet*.

l. 6. *nurhð*. T. has *murð*. The Royal MS. has, very plainly, *nurð*. Dr. Stratmann seems to think *mirkð*, gaiety, noise, is the correct reading; but *nurð* (for *gnurnð*), murmuring, muttering, makes good sense. Cp. A. S. *gnornian*, to murmur, lament, and O. E. *nurnen*, to mutter; and see 'Allit. Poems,' B. 65.

For a *þet*, T. has *tīl þ*.

l. 9. T. has *fares fram* instead of *from*.

l. 10. *bihoueð*. T. has *biheueð*.

l. 20. *ileanett*. T. has *ilearued*; Royal MS. has *ilenet*.

l. 31. *þat me*, etc. T. has *þat is mesure*.

l. 33. *vnmeoð*. T. has *unmeað*.

l. 34. *on hest*. T. reads *hom nest*; for *deme*, it reads *demande*.

l. 35. *þeo*. T. reads *þa þ*.

P. 249, l. 3. *wit*. T. has *wites*.

l. 9. *lonc*. T. has *long*.

l. 10. *eltheowet*. T. reads *ille heoiwet*. See Ancren Riwe, p. 368.

l. 11. *kat*. T. has *bides*.

l. 12. For *hweonene* and *comme*, T. has *hweðen* and *com*.

l. 17. After *freineð* T. reads *him*, and for *he* reads *ha*.

l. 21. T. has *men* for *me*.

l. 36. *readien*. T. has *reoden*.

P. 251, l. 2. T. has *stinc* for *stench*.

l. 4. *for . . . for*. T. reads *þ . . . þ*.

l. 6. *þat*. R. reads *þer*.

l. 10. *draken*, drakes, i.e. dragons. Satan is sometimes styled the 'drake.'

l. 12. T. omits the second *ham*, and reads *grot* for *greet*.

- l. 15. T. reads *froden* for *frogen*.
 l. 16. *nease gristles*, the gristle of the nose.
 l. 17. *cauraskes*. Royal MS. has *eaureskes*, but T. has *caf-roskes*.
 l. 19. *meaðen*. T. has *maðekes*; for *remunge* R. has *reminge*.
 l. 20. *snaw*. T. has *snaw*.
 l. 22. *aðet*. T. reads *til*.
 l. 29. T. reads *an* after *Euch*.
 l. 31. After *ant* T. has *ter teken*, moreover.
 l. 33. For *þe*, Royal MS. has *þes*.
 P. 253, l. 1. T. reads *alre* after *for þe*.
 l. 8. *unseli*. Royal MS. 17 A. 27, has *unselie*, the proper plural form; *hare*. T. has *hore*.
 l. 10. *edwiteð*. Royal MS. has *etwiteð*.
 l. 16. *wontreaðes*. Royal MS. has *wondrades*; T. has *wan-dreades*.
 l. 19. *schokeð*, *her*, *rueð*. T. has *schekeð*, *hear*, and *runeð*.
 l. 25. *i wis*. T. has *pis*.
 l. 33. *haueð*, *purue*. T. has *haues*, *parf us*.
 P. 254, l. 1. *fee*, i.e. property, treasure.
 l. 6. For *I may*, etc., read *I am not able*.
 ll. 6, 7. For *do now tell*, etc., read 'Do now, Sister Prudence, what behoveth thee (to do), quoth Strength, and warn (defend) us,' etc.
 l. 26. *Whatever*, etc. More literally, 'Whatever I may be of hardship (misfortune), I do not fear on account of softness (prosperity or luxurious living).'
 P. 255, l. 6. *lað*. T. reads *leað ant for [his] wrenches Ich con* = for I know his wiles.
 l. 8. *þe ant*. T. has *þu*.
 l. 18. *ba*. T. has *baðe*.
 l. 24. *worldlich*. T. has *eorðlich*.
 l. 26. *for*. T. has *for na*.
 l. 27. *licomlich*. T. has *lichomliche*.
 l. 31. *readeð us*. T. has *teacheð us 7 leareð*.
 l. 33. *unweotenesse*. T. has *unweonesse*.
 P. 256, l. 9 from bottom. For *joyful and lovely*, read *nobly and richly*.
 P. 257, l. 5. *lust*. Royal MS. and T. read *lust*, pleasure.
 l. 9. *me ne*. T. has *me self ne*.
 l. 11. *ei*. T. has *eaue* *ani*.
 l. 22. *lane*. T. has *leane*.
 l. 25. *dreaien*. T. has *drahen*.
 l. 26. *treowilliche*. T. has *treweliche*; Royal MS. reads *treowliche*.
 l. 35. *schimmeð*. T. has *schimereð*.
 P. 258, l. 17. For *countenance*, read *beauty* (or *glory*).

l. 32. For *face so joyful*, read *beauty* (or *brightness*) *so intense*.

P. 259, l. 1. *wel is riht* = it is very right.

līseliche is not an error for *blīseliche*, as it is also the lection of T.; *līseliche* = attentively, from O.E. *līsen*, to listen, give ear to. *lustnin*. T. adds *þ helden us swa stille hwil fearlac us agrette* = that kept ourselves so still while Fear greeted us.

l. 4. *ofte*. T. has *ofte*.

l. 9. *purue*. T. has *purn*.

l. 12. *sehe*; *seh* in T., which uniformly omits the final *e* in the 2nd pers. sing. pret. indic.

l. 13. *3e*. T. has *3oi*.

l. 19. *prumnesse*. So in T.

l. 25. *ful*. T. has *fulle*.

etscene. T. has *edscene*. In the *Ancren Riwe*, pp. 116, 140, 154, 206, we find *eðcene*, *eðsene* = easily seen, apparent, manifest.

l. 29. *iseh*. T. has *biseh*.

After *heouenliche*, T. reads *weordes*, hosts, companies.

l. 32. *o*. T. has *to*.

l. 35. *ich ne . . . lengre*, T. has *ine . . . of hire lengre*.

P. 261, l. 2. *a unwerðeð*. T. has *ai unwercheð*, and has *Novem ordines ibi sunt* before *nihe wordes*. For *wordes* it has *woredes*.

l. 4. For the first *on*, T. has *of*.

l. 5. *hwile*. T. has *hwiles*.

l. 10. *poure*. T. has *of poure j lahe*.

l. 14. *biheolt, hare*. T. has *biheld, hore*.

l. 19. *haliche, blissen*. T. has *haliliche, blisse*.

l. 22. *feolohlukest*. T. has *felahlukkest*.

l. 23. *libbinde*. T. has *libbende*.

l. 25. *feierlec*. T. has *feirleic*.

l. 31. *sittende*. T. has *sittinde him*.

l. 32. *a setnesse*. T. has *an setnesse*.

P. 263, l. 21. *munne, spealie*. T. has *munne, spelie*.

l. 28. *þe odre, he*. T. has *þoðre ha*.

etlunge. T. has *eatlunge* = estimation; but *eilung* = ailing, pain, grief, envy.

l. 35. *bigotten*. T. has *bizoten*, R. *bizeoten*, poured, cast.

l. 36. *nanesweis*. T. has *o name wise*. R. *oname wise*.

P. 264, l. 1. *joyful*. Translate 'diligent in these songs of praise, as it is written,' etc.

P. 265, l. 12. *neh ne neh* = *neh ne seh ich al* (T.).

l. 15. *trof*. T. has *prof*.

l. 17. *unwine*. T. has *unwines*.

l. 20. *fōlhin*. T. has *fonden*.

l. 22. *wunne*. T. has *pine*.

ah. T. reads *þ*.

- l. 28. *furlac is fleme* . . . *strenðe* is omitted by T.
 l. 29. *nu quoð*. T. has *nu nu quoð fearlaic*.
 l. 30. *muri*. T. has *muri tale*; and for *sondes* reads *sonden*.
 l. 32. *ow*. T. has *ow quoð meað*. For *stunde* and *noðres*, it reads *stude* and *nowðeres*.
 l. 33. *warnest*. T. has *warnes*.
 P. 266, l. 4. *after the will of their mistress*. More literally, after Will their mistress.
 P. 267, l. 1. *as*. T. has *as euer*.
 l. 3. *pat is*. T. has *pe (is)*.
pat hird. T. reads *his hird*.
 l. 4. *beon*. T. has *beon se*; and for *don* it reads, *don al as ham luste ase wil hare lafli 7 nawt ase wit ham tukte*.
 l. 6. *peos*. T. has *pes*.
 l. 7. *pat*. T. reads *to*.
 l. 10. *islep*. T. reads *i pe slepe*.
 l. 12. *luue*. T. reads *7 luue*.
 l. 13. *ant*. T. has *7 his*.
 l. 18. *Strenðe*. T. reads *7 strenðe i God 7 meað*.
abuten ende. Amen. T. ends here.
 P. 269, l. 3. *mildeu*, honey-dew. See note on *mildew* in Philological Society's Proceedings for 1865, p. 5.
 l. 22. *bekinde*, beaking, warm. Cp. the modern 'basking.'
 P. 273, l. 30. *karlische*, not *churlish*, but *human*. O.E. *carl*, a man; *carl-man*, a male.
 P. 277, l. 25. *westi*, destitute. See p. 285, l. 29.
 P. 283, ll. 17, 18. *Bale drinch* = poisonous drinks. The Ancræn Riwle calls the two drinks here referred to *attri drinch*. 'God, for ure seenesse dronc *attri drinch* o rode.' (p. 364.)
 l. 33. *luue lettres*. See Ancræn Riwle, p. 388: 'A last he com him suluen, and brouhte þet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luue gretunge uorte wown hire mid, 7 forte welden hire luue.'
 P. 285, l. 9. *derennedes* (? *dereinedes*). I can make nothing of this verb except by connecting it with *durraign*, O.E. *dereinj*.
 'A monek he sende him in message, 7 dude as þe sleȝ,
 þat lond, þat him was iȝiue, þat he ssolde him vpȝelde,
 Oþer come, 7 *dereyni* þe riȝte mid suerd in þe velde.'
 (Specimens of Early English, p. 65, l. 84.)
 l. 21. *querfaste*, transversely. This meaning of course connects it with modern Eng. *queer*, Ger. *quer*. In the Ancræn Riwle we have *heteueste* (= *hetebueste*), which seems to have been equivalent to *uileueste* (p. 244), but which the editor renders 'closely confined.' 'Ine stonene pruh biclosed *heteueste*.' (p. 378.)

*Note on the Rhythm of De Octo Vitiis.*¹

The homily 'De Octo Vitiis' is a fair specimen of that which, as I have elsewhere said,² may be defined as semi-alliterative verse or rhythmical prose. The whole piece can be divided into lines having something of the same 'swing' or cadence as is usually found in Anglo-Saxon verse, but the alliteration is not kept up with much regularity. It was excellently adapted, no doubt, for the purpose of recitation aloud. Certain words of explanation, and all the Latin quotations, are not to be counted as belonging to the rhythmical portion. In order to show this more fully, a portion of the commencement of the piece may be thus marked off:—

'*Omnia nimia*, etc.; þæt is on engliſc—


Ealle oferdone þinge deriað,
& seo gemetegung is ealra mægna modor.
Se oferlyfa on æte & on wæte
Deð þone man unhalne & his sawle gode læðetteþ,
Swa swa ure drihten on his godspelle cwæð.'

In the first of these lines, there is an alliteration in the *d*'s of *oferdone* and *deriað*; in the next, in the *m*'s of *gemetegung*, *mægna*, and *modor*; in the third, in the vowels commencing *oferlyfa* and *cete*; but in the next two lines there is no trace of it. The chief rule that is observed throughout is, to have two emphatic syllables (or sometimes three) in each half-verse, the number of more slightly accented syllables being immaterial. In such a short specimen, the cadence can hardly be appreciated, and the reader may easily fail to perceive it altogether; but it is nevertheless apparent enough after a page or two has been read over carefully. The stops introduced in the present text are the dots and semicolons which were made by the original scribe. Besides these, there are numerous others by a second hand, which have been introduced with the utmost correctness, and have reference only to the method of reciting the lines. For instance, the pause in the *middle* of a line is frequently indicated by a sort of inverted semicolon, such as often occurs in the *middle* of the lines in some MSS. of *Piers Plowman*. But in *no* instance is this mark introduced at the *end* of a line. On the other hand, an *ordinary* semicolon often appears at the *end* of a line, but never in the *middle*. Slight as the marking of the rhythm seems to be to any one not accustomed to it, it is a very certain guide to any one who is familiar with it; and it is, moreover, of very great importance, from the simple circumstance

¹ Kindly communicated by the Rev. W. W. Skeat.

² See my 'Essay on Alliterative Poetry,' in the edition of Bp. Percy's Folio MS., by Hales and Furnivall, vol. iii.

that attention to it will often decide *with certainty* many dubious points in the parsing of the sentences ; and may also assist in detecting any transposition or omission of words. A very little practice would enable a reader with a good ear to mark off the lines without any assistance from the dots occurring in the manuscript ; and it is precisely because I have myself succeeded in this experiment that I am convinced that the cadence of the verses was *intentional*, and not existent only in my own imagination. But the fact is, that the present piece is no solitary example ; there are plenty of such specimens, and I may especially mention one in much later English, viz. Dan Jon Gayt-ryge's Sermon, in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry, E. E. T. S. 1867.



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